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CELEBRATION

OF THE

250TH ANNIVERSARY

OF THE FORMATION OF

THE TOWN AND THE CHURCH

— OF —

SOUTHOLD, L. I.

August 27, 1890.

Epher Whitaker

SOUTHOLD:
PRINTED FOR THE TOWN.
1890.

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INTRODUCTION.

On the twenty-seventh day of March, 1888, the Rev. Epher Whitaker, D.D., the Pastor of the First Church of Southold, organized on the twenty-first day of October, 1640, presented to the Auditors of the Town of Southold a resolution having in view the appointment of committees by the Town and the Church severally to unite and make arrangements for the proper celebration of the two hundred and fiftieth anniversary of the formation of the Town and the Church. The Board of Auditors, consisting of the Hon. Henry A. Reeves, the Supervisor of the Town, William A. Cochran, the Clerk of the Town, Jonathan W. Huntting, Charles E. Glover, Abram Gifford, Salem R. Davis, John E. Gildersleeve, Esquires, Justices of the Peace, unanimously approved of presenting the resolution to the Town Meeting to be held on the third day of April following. Accordingly the Hon. Henry A. Reeves, the Supervisor of the Town, presented the resolution to the Town Meeting in behalf of the Board of Auditors of the Town.

The resolution was considered, the desirableness of its object set forth by several persons, and then it was unanimously adopted.

On the motion of the Rev. Dr. Whitaker, it was voted that the committee should consist of five persons, to unite with a similar committee of the First Church, should one be appointed, in order to make the proper preparations.

The President of the Town Meeting, Jonathan W. Huntting, Esquire, appointed the Committee as follows: The Hon. Henry A. Reeves, the Supervisor of the Town; Mr. Marcus W. Terry, the Hon. James H. Tuthill, the Surrogate of Suffiolk County; the Hon. Thomas Young, the Judge of Suffolk County; and William H. H. Moore, Esquire.

For the appointment of a similar committee, the Elders and Trustees of the First Church together called a congregational meeting, which was held in the Chapel of the Church on the nineteenth day of April, 1888. The following persons were on nomination unanimously chosen by the Church as a committee with full power to act for it in reference to the purpose of its appointment, namely: The Rev. Epher Whitaker, D.D., Henry Huntting, Esquire, Treasurer of the Board of Trustees; Elder Stuart T. Terry, President of the Board of Trustees and Superintendent of the Sabbath School; Mr. David P. Horton, Organist and Leader of the Choir; and Mr. Barnabas H. Booth.

These committees met and united on the ninth day of August, 1888. There were present at this meeting the Hon. Henry A. Reeves, Mr. Marcus W. Terry, Judge Thomas Young, the Rev. Dr. Whitaker, Ruling Elders Henry Huntting and Stuart T. Terry, and Mr. David P. Horton.

The united Committee formed its organization by unanimously electing the Rev. Dr. Whitaker, Chairman; the Hon. Henry A. Reeves, Secretary; and Elder Henry Huntting, Treasurer.

The Committee met on the thirteenth day of March, 1889, at the residence of the Chairman, and adopted a general plan for the celebration. At this meeting the following members were present: The Hon. Henry A. Reeves, Mr. Marcus W. Terry, the Rev. Dr. Whitaker, Elder Stuart T. Terry, and Mr. Barnabas H. Booth.

The Chairman was directed to report the plan of the Committee to the next Town Meeting, with a view to its approval. This was done, and the plan was unanimously approved.

The members of the committee who were absent from this meeting having been previously consulted respecting the general features of the plan adopted, and having approved them, the Chairman was directed to take the first steps for the accomplishment of the plan; and in behalf of the Committee to report the results to the Town Meeting of 1890. This was done.

The Committee met again at the residence of the Chairman on the twelfth day of April, 1890, and gave five consecutive hours to the business in hand. At this meeting all the members of the Committee were present except Judge Young and Messrs. Marcus W. Terry and Stuart T. Terry, who were unable to attend the session.

The Committee of Arrangements having previously appointed Messrs. David P. Horton and George B. Reeve a Music Committee, it also appointed an Executive Committee with power to act for the whole committee. Other committees were appointed as follows: Reception Committee, Luncheon Committee, Platform and Grounds Committee, Decoration Committee, Finance Committee, Stenography, Reporting and Printing Committee, and Ushers.

The general plan included a meeting in the house of worship of the First Church during the forenoon of the day of the celebration, and also in the evening, with a procession from the village of Southold to Oak Lawn, and a meeting there in the Grove during the afternoon. It was proposed to have, at these meetings, suitable odes, prayers and addresses, with both vocal and instrumental music.

On the ground of general convenience, but for no historic reason, the twenty-seventh day of August was selected for the day of the celebration.

The Chairman was directed to invite General Benjamin Harrison, the President of the United States, in view of his descent from Southold ancestors, to attend the celebration as the guest of the Committee. The Chairman

was also authorized by the Committee to invite such other persons as he might deem suitable and proper to be its guests.

The Committee in due time, through its Chairman, invited the Rev. Richard S. Storrs, D.D., LL.D., President of the Long Island Historical Society, to deliver an address in the forenoon, and Charles B. Moore, Esquire, author of the "Personal Indexes of Southold," to prepare an address for the evening meeting. Happily for Southold these invitations were accepted.

The Towns of Shelter Island and Riverhead, formerly parts of Southold, were severally invited to appoint delegates to attend the celebration, and these invitations were accepted and delegates appointed by each of these Towns.

Representatives of the Suffolk County Historical Society, of the New Haven Colony Historical Society, and of the American Historical Association severally received and accepted invitations.

Mrs. Martha J. Lamb, the editor of the "Magazine of American History," consented to be the Committee's guest, and was present throughout the celebration.

The Hon. Henry P. Hedges was invited to address the meeting in the afternoon as the representative of the sister Town of Southampton, which is not greatly younger than Southold, having become organized and united to Connecticut in 1644.

The Rev. William F. Whitaker, of Orange, New Jersey, was invited to speak in the afternoon as the representative of the present generation of Southold.

The Music Committee gave a general invitation to the choirs of the various churches of the Town, about twenty in number, to unite and form a chorus for the celebration. The Cornet Bands of Mattituck, Orient, Shelter Island, and Southold received and accepted severally an invitation to play at intervals in the procession and during the meeting at the Grove. Other desirable arrangements were also made by the Music Committee, including the composition of odes and music especially for the day, and

the proper rehearsal thereof under the direction of the gentlemen of the Music Committee.

The formation and direction of the Procession was committed to Mr. Alva M. Salmon, who called various persons to his aid, especially Mr. Charles Floyd Smith, as assistant marshal. To the enterprise, skill and taste of Mr. Salmon the eminently gratifying character of the Procession is chiefly due.

The interest in the celebration was increased by the publication in many newspapers of New York city, Brooklyn, and various villages of Long Island, of sketches of the history and character of this oldest Town on Long Island. These sketches, published before the celebration, were of unlike degrees of fullness and accuracy. Some of them had illustrations from photographs, and others had no pictorial embellishments.

Thousands of the descendants of former Southolders looked forward to the significant event with cheerful expectation; and a delightful feature in the preparations was the interest manifested in the prospective celebration on the part of kinsmen and friends beyond the sea in Southwold and Suffolk County, England, whence many or most of the chief founders of our Town and Church came hither about two hundred and fifty years ago. These dwellers in the old home have a fit representative in the Rev. Proby L. Cautley, Vicar of Southwold, Rural Dean of Dunwich, and formerly Inspector of Diocesan Schools of Suffolk County, England.

The Executive Committee, in due time, with the aid of the Music Committee and others, prepared the programme, which will be found in its fulfillment on subsequent pages; and two thousand two hundred copies of it were printed for the use of the public. For this purpose, Mr. David P. Horton, the Chairman of the Music Committee, generously gave the Committee of Arrangements the privilege of using both his copyright music and his stereotype plates thereof.

As the day of the celebration drew near, the various

committees addressed themselves with commendable vigor to their respective tasks. The committees are as follows:

COMMITTEES.

COMMITTEE OF ARRANGEMENTS.

(*On the part of the Town.*)

Hon. Henry A. Reeves, Secretary,
Mr. Marcus W. Terry,
Hon. James H. Tuthill,
Judge Thomas Young,
William H. H. Moore, Esquire.

(*On the part of the Church.*)

Rev. Epher Whitaker, D.D., Chairman,
Henry Huntting, Esquire, Treasurer,
Mr. Stuart T. Terry,
Mr. David P. Horton,
Mr. Barnabas H. Booth.

EXECUTIVE COMMITTEE.

Rev. Epher Whitaker, D.D., Chairman,
Hon. Henry A. Reeves, Secretary,
Hon. James H. Tuthill,
Henry Huntting, Esquire,
Mr. Stuart T. Terry.

MUSIC COMMITTEE.

Mr. David P. Horton,
Mr. George B. Reeve.

RECEPTION COMMITTEE.

Mr. Barnabas H. Booth,
Mr. Rensselaer T. Goldsmith,
Mr. Samuel Dickerson,
Mr. William C. Albertson.

FINANCE COMMITTEE.

Mr. H. Howard Huntting, Treasurer,
Mr. Jonathan B. Terry, Chairman,
Albertson Case, Esquire,

Mr. S. Wells Phillips,
Capt. Marcus B. Brown,
Mr. Robert Jefferson,
Henry P. Terry, M.D.,
Mr. Charles W. Wickham,
Mr. Clifford B. Ackerly.

LUNCHEON COMMITTEE.

Mr. Henry W. Prince,
Mr. G. Frank Hommel,
Mr. David T. Conklin,
Mr. Baldwin T. Payne,
Mr. Lewis W. Korn.

PLATFORM AND GROUNDS COMMITTEE.

Mr. George C. Wells,
Mr. Richard S. Sturges,
Mr. William A. Prince,
Mr. E. Lucky Boisseau,
Mr. Patrick May, Jr.,
Mr. Christopher Leicht.

DECORATION COMMITTEE.

Miss Mary H. Huntting,
Mrs. Martin B. Vandusen,
Mrs. Annie A. Spooner,
Miss Minnie Terry,
Mr. Frank A. Bly,
Mr. George R. Jennings,
Mr. Melrose I. Booth.

COMMITTEE OF HOSPITALITY.

Mr. and Mrs. Rensselaer T. Goldsmith,
Mr. and Mrs. Samuel Dickerson,
Mr. and Mrs. William C. Albertson,
Mr. and Mrs. Jonathan H. Boisseau,
Miss Susan B. Huntting,
Mr. and Mrs. Hezekiah Jennings,
Mr. and Mrs. Henry G. Howell,
Mr. and Mrs. Albertson Case,

Dr. and Mrs. Epher Whitaker,
Mr. and Mrs. Henry W. Prince,
Mrs. Emma H. Tuthill,
Mr. and Mrs. Jonathan B. Terry,
Mrs. Eliza H. Terry,
Miss Henrietta Horton,
Mr. and Mrs. Silas F. Overton,
Mr. and Mrs. Lewis R. Case,
Mr. and Mrs. Jesse G. Case,
Mr. and Mrs. Henry W. Conklin,
Mr. and Mrs. James R. Foster,
Capt. and Mrs. James E. Horton,
Mr. and Mrs. George H. Wells,
Mr. and Mrs. G. Frank Hommel,
Mr. and Mrs. Baldwin T. Payne,
Mr. and Mrs. William H. Terry.

DIRECTOR OF THE PROCESSION.

Mr. Alva M. Salmon.

HISTORIC SITES COMMITTEE.

Mr. David P. Horton,
Albertson Case, Esquire.

COMMITTEE ON STENOGRAPHY, REPORTING AND PRINTING.

William H. H. Moore, Esquire,
Judge Thomas Young,
Rev. William F. Whitaker,
Jesse L. Case, Esquire,
Mr. Orrin F. Payne.

USHERS.

Mr. Frederick C. Williams,
Mr. Frank D. Smith,
Mr. Melrose I. Booth,
Mr. Charles H. Tuthill,
Mr. William Courtland Case,
Mr. Clement G. Elmer.

1640. 1890.

PROGRAMME

—OF THE—

CELEBRATION

—ON—

Wednesday, August 27, 1890,

—OF THE—

250TH ANNIVERSARY

—OF THE FORMATION OF—

THE TOWN AND THE CHURCH

OF SOUTHOLD, L. I.

Committee of Arrangements, appointed by the Town and the Church: Hon. Henry A. Reeves, Mr. Marcus W. Terry, James H. Tuthill, Surrogate of the County of Suffolk, Thomas Young, Judge of the County of Suffolk, William H. H. Moore, Esquire, Rev. Epher Whitaker, D.D., Henry Huntting Esquire, Elder Stuart T. Terry, Prof. David P. Horton, Mr. Barnabas H. Booth.

Directors of Vocal and Instrumental Music: Messrs. D. P. Horton, George B. Reeve.

Traveler Steam Job Print, Southold, N. Y.

10 A. M. in the First Church.

1. Words of Welcome by the Rev. Dr. Whitaker.
2. Singing:

SOUTHOLD'S 250TH ANNIVERSARY.

Tune—Warsaw.

1. The years, O God, are Thine!
The centuries that roll
Fulfill Thy wise design;
Thou art their living soul.
Our fathers made Thy word their guide;
They trusted Thee. Thou didst provide.

2. Thy favor blest their toil,
Thy goodness crowned their days,
And from the fruitful soil
The harvest sang Thy praise.
Here freedom grew, with law and peace,
And piety—a rich increase.

3. The virtues of our sires
May all their children show.
Let holiest desires
In every bosom glow;
From age to age, in right and truth,
May our Old Town surpass her youth.

3. Prayer by the Rev. Bennett T. Abbott.
4. Reading from Barnabas Horton's Family Bible (Sixteenth Century edition) by the Rev. J. H. Ballou.
5. Singing: Psalm and choral printed in the appendix to the same Bible. (See page 15)
6. Oration by the Rev. RICHARD S. STORRS, D.D., LL.D.
7. Singing:

THE LANDING OF THE PILGRIM FATHERS.

1. The breaking waves dashed high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches tossed;
And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

2. Not as the conqueror comes,
They, the true hearted, came;
Not with the roll of the stirring drum,
Or the trumpet that sings of fame;
Not as the flying come
In silence and in fear,
They shook the depths of the desert's gloom
With their hymns of lofty cheer.

3. Amid the storm they sang,
And the stars heard, and the sea;
And the sounding aisles of the dim woods
To the anthem of the free. [rang
The ocean eagle soared
From his nest by the white wave's foam;
And the rocking pines of the forest roared—
This was their welcome home.

4. What sought they thus afar?
|: Bright jewels,: | of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!
Aye, call it holy ground,
The soil where first they trod.
They have left unstained what there they
Freedom to worship God! [found,
They have left unstained what there they
Freedom to worship God! [found,

2 P. M. Procession to Oak Lawn,

Under the direction of Mr. Alva M. Salmon.

3 P. M. in the Oak Lawn Grove.

Music by the Veteran Drum Corps of Cutchogue and the Cornet Bands of Greenport, Mattituck, Orient, Shelter Island and Southold.

1. ASSEMBLY by the Veteran Drum Corps.
2. Music by the Bands.
3. Introduction by the Hon. James H. Tuthill.
4. Music by the Bands.
5. Address by a representative of the Town of Shelter Island.
6. Music by the Bands.
7. Address by a representative of the Town of Riverhead.
8. Singing : The Pilgrim's Flight. (See page 16.)
9. Address by a representative of the present generation of Southold, Rev. W. F. Whitaker.
10. Music by the Bands.
11. Address by a representative of the New Haven Colony Historical Society.
12. Music by the Bands.
13. Address by a representative of the Suffolk County Historical Society.
14. Singing : Long Island. (See page 17.)
15. Music by the Bands.
16. Address by a representative of the Town of Southampton, Hon. H. P. Hedges.
17. Singing by Mr. George B. Reeve (solo) and chorus :

WE SHALL MEET.

Tune—Shall we meet ?

Rev. J. H. Ballou, Southold, August, 1890.

1. Now a glad memorial chorus
Sing we of that pilgrim band
Who, in days so long before us,
Sojourned in this sea-girt land.

Chorus:
We shall meet, yes, shall meet,
Those who still march on before us,
Chanting now a grander chorus,
In a yet more goodly land.

2. Sturdy pioneers, God-fearing,
Were those worthy men of yore;
Trust in God their strong hearts cheering,
While they sought a foreign shore.

Chorus:
We shall meet, etc.

3. On through hardship and privation,
Brave and cheerful was their toil,
Fostering here a new-born nation
On Columbia's virgin soil.

Chorus:
We shall meet, etc.

4. Honored be their names in story,
By their children proudly sung,
While they reap in fadeless glory
Sheaves from faithful sowing sprung.

Chorus:
We shall meet, etc.

18. Music by the Bands.

7:30 P. M. in the First Church.

1. Introduction by the Hon. Henry A. Reeves.
2. Prayer.
3. Singing by the Rev. B. T. Abbott (solo) and chorus :

THE OLD HOUSE AT HOME.

Oh, the old house at home where my forefathers dwelt,
Where a child at the feet of my mother I knelt;
Where she taught me the prayer, where she read me the page,
Which, if infancy lisps, is the solace of age.
My heart 'mid all changes, wherever I roam,
Ne'er loses its love for the old house at home.
Chorus: The old house at home, the good old house at home;
My heart never changes for that dear old house at home.

It was not for its splendor that dwelling was dear,
It was not that the gay and the noble were near;
O'er the porch the wild rose and the woodbine entwined,
And the sweet-scented jessamine waved in the wind;
But dearer to me than proud turret or dome
Were the halls of my fathers, the old house at home.
Chorus.

But now that old house is no dwelling for me;
The home of the stranger henceforth it must be;
And ne'er shall I view it, or roam as a guest
O'er the ever-green fields which my fathers possessed:
Yet still in my slumbers sweet visions will come
Of the days that I passed in the old house at home.
Chorus.

4. Address by CHARLES B. MOORE, Esquire.
5. Singing : The Pilgrims' Planting. (See page 18.)
6. Letter from the Rev. Proby L. Cautley, Vicar of Southwold, Dean of Dunwich, School Inspector of Suffolk County, England.
7. Letter from General Benjamin Harrison, President of the United States.
8. Singing :

THE SHIP OF STATE.

Sail on, sail on, thou Ship of State!
Sail on, O Union, strong and great!
Humanity, with all its fears,
Is hanging breathless on thy fate.
We know what Master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, each sail, each rope,
What anvils rang, what hammers beat,
In what a forge, in what a heat,
Were shaped the anchors of thy hope!

Fear not each sudden sound and shock;
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale.
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea;
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee, are all with thee.

9. Benediction.

AD TE DOMINE. Pſalm xxv. T. S.

From the old Bible. Arranged by D. P. Horton.

1. I lift mine heart to thee, my God and Guide moſt juſt,
2. But ſhame ſhall them be - fall, which harme them wrong-ful - ly:
Now ſuf- fer me to take no ſhame, for in thee do I truſt.
There-fore thy path and thy right wayes un - to me, Lord, de- ſcry.
Let not my foes re - joyce, nor make a ſcorne of mee:
Di - rect me in thy trueth, and teach me, I thee pray:
And let them not be o - verthrowne, that put their truſt in thee.
Thou art my God and Sa - vi our, on thee I wait al - way.

The Pilgrims' Flight.

T. B. Force. D. P. Horton.

Andante.

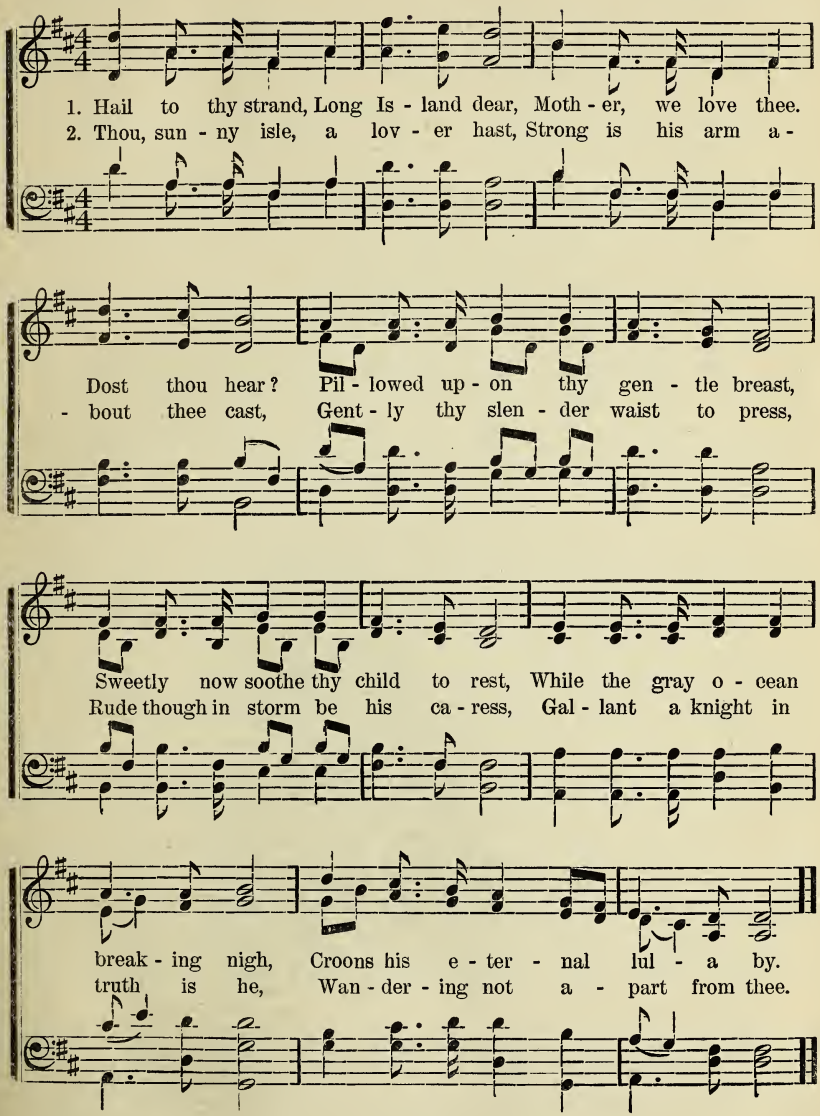
1. Fair Isle! fare - well, though o'er the heart, Comes sor - row's
2. By O - cean's bree - zy breath was blown The Pil - grim
sha - dow as we part, Thy neck - lace is the foam - ing
to a wild un - known, Cold was the night, the for - est
sheen, That O - cean twines a - bout his Queen. But lo! the
bare, But Lib - er - ty was in the air. Not death could
ty - rant press - es hard, From him we fly, 'gainst him we guard.
quench, nor ty - rant tame His love for that ce - les - tial flame.

3 Through cycles past we love to trace,
The story of our fathers' race;
The race that bare the torch on high,
When freedom flashed athwart the sky.
That light now blazing from its birth,
Shall brighter yet illume the earth.

Copyright 1890, by D. P. Horton.

Long Island.

T. B. Force. D. P. Horton.

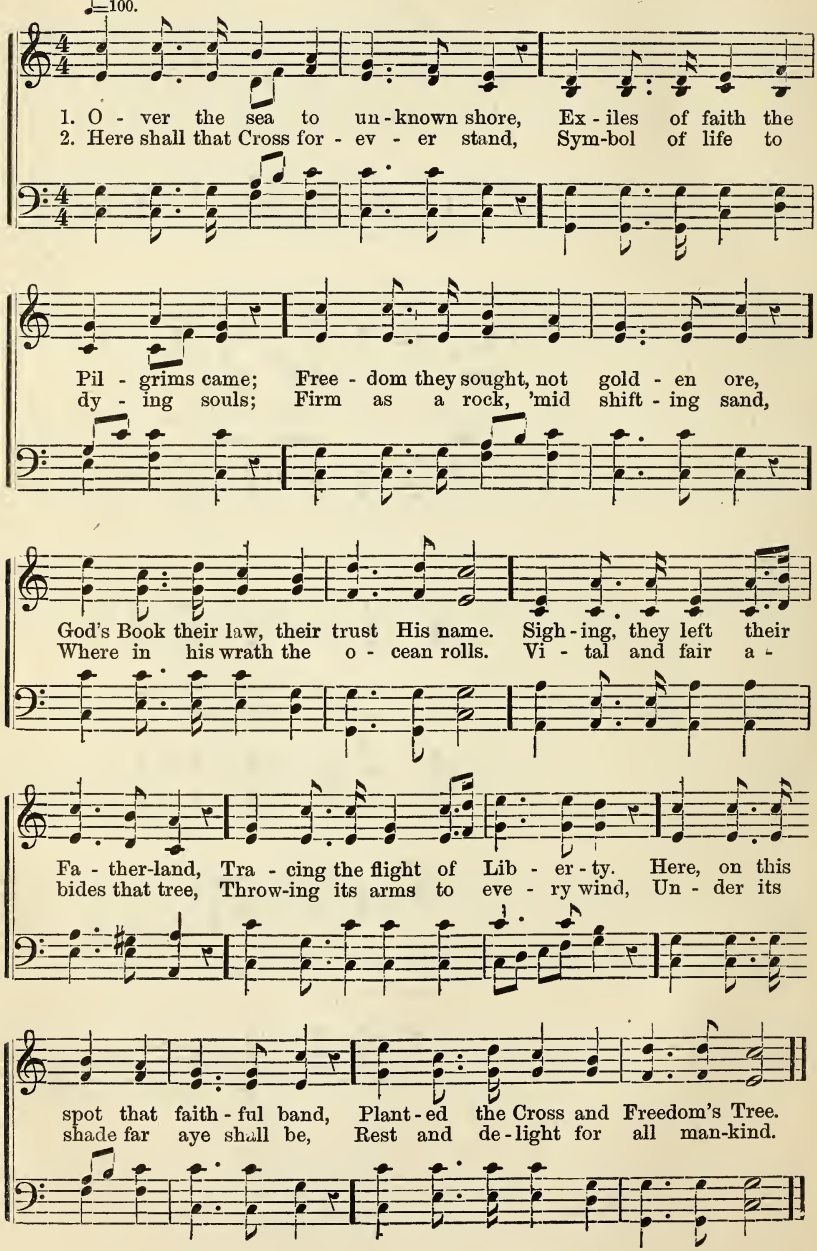

1. Hail to thy strand, Long Is - land dear, Moth - er, we love thee.
2. Thou, sun - ny isle, a lov - er hast, Strong is his arm a -
Dost thou hear? Pil - lowed up - on thy gen - tle breast,
- bout thee cast, Gent - ly thy slen - der waist to press,
Sweetly now soothe thy child to rest, While the gray o - cean
Rude though in storm be his ca - ress, Gal - lant a knight in
break - ing nigh, Croons his e - ter - nal lul - a by.
truth is he, Wan - der - ing not a - part from thee.

3 Smoothly he spreads a mirror there,
Glassing thy beauty, island fair,
Where the tall cliff and forest green
Shimmer in all their summer sheen.
Home of my heart, forever dear,
Would I were alway with thee here.

Copyright, 1890, by D. P. Horton.

The Pilgrims' Planting.

Words by Rev. E. WHITAKER, D.D. Aug. 1867. Music by D. P. H. Aug. 1867.


♩=100.
1. O - ver the sea to un - known shore, Ex - iles of faith the
2. Here shall that Cross for - ev - er stand, Sym-bol of life to
Pil - grims came; Free - dom they sought, not gold - en ore,
dy - ing souls; Firm as a rock, 'mid shift - ing sand,
God's Book their law, their trust His name. Sigh - ing, they left their
Where in his wrath the o - cean rolls. Vi - tal and fair a -
Fa - ther-land, Tra - cing the flight of Lib - er - ty. Here, on this
bides that tree, Throw-ing its arms to eve - ry wind, Un - der its
spot that faith - ful band, Plant - ed the Cross and Freedom's Tree.
shade far aye shall be, Rest and de - light for all man-kind.

THE MORNING OF THE CELEBRATION.

The opening day revealed cloudy skies after a night of rain and tempest. The storm had injured not a little of the frailer parts of the decorations of dwellings and public places made during the previous days. But the damage was soon repaired in great measure, and new features added. The display of flowers, flags, bunting and manifold devices, as tokens of joy and gladness, and of patriotic devotion, gave to the village a beauty and attractiveness surpassing any festive manifestations ever seen in the previous course of its life.

The decorations of the First Church were extremely pleasing. This result was accomplished to a large extent by the skillful arrangement of various national flags on the exterior of the edifice and in front of it. The flag of the Union was paramount; but many others suggested the wide range whence came our present population, even as the first half century gave to our beloved town citizens from England, France, Holland, Wales, Scotland and Ireland. The interior of the church was beautified by the tasteful spread of the national flag in the rear of the pulpit, and above it green vines so interwoven as to adorn the principal dates, 1640—1890. The front of the west gallery bore in capital letters of gray moss the legend: "Thus far the Lord hath led us on." The front of the north gallery supported these words, fashioned in the same style: "Praise ye the Lord." On the front of the east gallery the legend was: "Let all the people praise Him." The artistic taste and skill disclosed in the preparation of these appropriate mottoes were greatly admired. The platform of the pulpit had been extended in front and at each side of it; and thus enlarged and properly carpeted, had been seated with chairs for the

Committee of Arrangements, the speakers for the day, and about thirty invited guests, including representatives of the Suffolk County Historical Society, the Long Island Historical Society, the New Haven Colony Historical Society, and the American Historical Association, as well as other persons distinguished for important public service in the investigations of history, or authorship, or other public pursuits. The front of the platform was embellished with flowers, ferns and mosses that made a charming border. On a lower plane, in front of this border, were placed the tables for the use of stenographers and reporters representing the public press. The Associated Press, of New York, and the chief daily papers of that city and Brooklyn, not less than various newspapers of Suffolk County, were severally represented.

As early as nine o'clock, the heavens began to clear. The retreating clouds, the gentle breeze, the brightening sun gave most welcome indications of fair weather for the day.

The Long Island Railroad, in response to the request of the Committee of Arrangements, had considerately engaged to run three special trains for the celebration. This was done. The train leaving Eastport at 8 a. m., on the arrival of the regular train leaving Sag Harbor at 7 a. m., was so thronged with passengers that it did not arrive at Southold on schedule time at 9.05 a. m. It had been delayed nearly half an hour in making about thirty miles. Very soon after 9:30, its passengers began to appear at the First Church, whose doors were then opened. In the meantime, hundreds of persons had come into the village in carriages, and the church was filled by the eager multitude of villagers and others in a few minutes. But the alert and courteous ushers speedily supplied one or two hundred more with chairs, which they put into every vacant place to be found on the floor.

The members of the chorus were promptly in their respective places, as well as the gentlemen who were to take the chief parts in the proceedings of the hour. The Rev. Dr. Storrs appeared upon the platform at ten o'clock, hav-

ing come from his beautiful and charming summer home, "Sunset Ridge," Shelter Island Heights. He no sooner appeared upon the platform than he was greeted with hearty applause.

The committee of arrangements had appointed the pastor of the First Church to preside at the forenoon meeting. He began the formal proceedings by the delivery of the following brief address:

WORDS OF WELCOME.

By the Rev. Epher Whitaker, D.D.

Friends and Fellow Citizens:

The committee appointed to make arrangements for the celebration of the 250th anniversary of the formation of the town and church of Southold has made it my duty to offer at this point a few words of welcome.

These words must be spoken with a full knowledge of the fact, that the air which you breathe here, the soil beneath your feet, the heavens that bend over you, the winds that bear health and comfort on their wings from the waters of the sea that almost surround our dear old town, and especially the genial society which you enjoy here—these are a welcome more grateful to you than any words which can fall from human lips.

We nevertheless venture a few words of cordial greeting.

At this interesting moment of our history, the citizens of other parts of the town are welcomed here to commune with those who dwell in the very scene of the original planting and growth of the town, in order that all may together renew and strengthen their patriotism and piety at the pure fountain which gave life and vigor to the founders of our institutions.

The descendants of those faithful men, and women worthy of their love—you who have come from beyond the town to this shrine of filial affection, are welcomed to all that is pleasing which it is in our power to give.

To all who are here with an appreciation of the Puritan spirit, we beg to extend the most hearty greetings. We are not without hope that some provision has been happily made for your gratification. For the nation contains no man better fitted to speak for the Puritans than is the profound historian, the eminent pastor and the peerless orator who has most generously consented to address you at this hour.

Other arrangements have also been made, which will, we trust, be worthy of this day, and so be honorable to the founders of this place.

At the conclusion of this welcome, the choir sang, to the tune of Warsaw, the following hymn:

SOUTHOLD'S TWO HUNDRED AND FIFTIETH ANNIVERSARY.

BY THE REV. EPHER WHITAKER, D.D.

1. The years, O God, are Thine!
The centuries that roll
Fulfill Thy wise design,
Thou art their living soul.
Our fathers made Thy word their guide,
They trusted Thee. Thou didst provide.

2. Thy favor blest their toil,
Thy goodness crowned their days,
And from the fruitful soil
The harvest sang Thy praise.
Here freedom grew, with law and peace,
And piety—a rich increase.

3. The virtues of our sires
May all their children show,
Let holiest desires
In every bosom glow;
From age to age, in right and truth,
May our old Town surpass her youth.

Dr. Whitaker then said, "The congregation will be led in prayer by the Rev. Bennett T. Abbott, pastor of the Methodist Episcopal church of this village."

PRAYER.

BY THE REV. BENNETT T. ABBOTT, A.M.

We bow in Thy presence, O Thou great and holy God, and would be lost in the consciousness "that beside Thee there is none else;" Thy greatness and power are manifested in the things which do appear. "The heavens declare thy glory, and the firmament showeth forth thy handiwork."

How little it becometh us to boast of our loftiest achievements, or of our greatest might, when we consider that "the nations are before Thee as a drop in the bucket, and are counted as the small dust in the balance;" for "all nations are before Thee as nothing, and they are counted to Thee less than nothing, and vanity." Surely it becometh us to say, "What is man that Thou art mindful of him, or the son of man that thou visitest him?"

We thank Thee, O God, for the blessed revelation Thou hast made of Thyself through the precious gift of Thy dear Son the Lord Jesus Christ.

In His person and office, we see mirrored all the pity and love of a tender Fatherhood. We thank Thee that through Him Thy power, which otherwise would be like mountain piled on mountain to crush us, becomes a great comfort to us; we can rejoice in it, and feel conscious that

> "This awful God is ours,
> Our Father and our love."

We thank Thee that, through the merit of Christ's intercession, we are lifted out of our enslaved and hopeless condition, and not only pardoned and saved, but are lifted into sonship with the Father, and made heirs to the grace of life forever more.

We thank Thee, O God, for the inestimable gift of the

Holy Spirit to guide us into all truth; to open the understanding and the conscience to the knowledge of sin, and to point to the open door of escape from its consequences, both for the present and the future life. We thank Thee, O God, for Thy church—"The pillar and the ground of the truth"— the one divine institution among men, in which Christ is "Head over all." We thank Thee for the wide extent of her influence upon peoples and nations; for her leavening power in the civilizations of the world; for her missions at home and abroad, and for the multiplied and ever-multiplying philanthropies to which she has given being. We thank Thee, blessed Lord, for the land in which we live; "The lines have indeed fallen to us in pleasant places." Truly, a delightsome land is it, in the beauty of its natural scenery—in the towering mountains with their fertile slopes, in its magnificent rivers with their luxuriant vales, clothed with every variety of flowers and fruitage, loaded with agricultural wealth, and rich in mineral treasures. We thank Thee for the wide extent of our land; in the amplitude of our territorial area Thou hast given us all degrees of climate, from the extreme cold of the North to the perennial verdure of the Gulf States—a climate fitted to meet the best conditions of life for all the nationalities pouring in upon our shores.

We thank Thee for the genius of the government under which we live, which accords to its humblest subject the largest liberty consistent with his own welfare and that of those about him, which gives to every man a chance to take root in the soil, and to become a living factor in shaping the destiny of the land. We thank Thee for the gracious advantages growing out of the form of government bequeathed to us by our fathers; especially for our institutions of learning, as represented by our public schools.

We thank Thee for these centers of popular education —so fully in sympathy with the fundamental principles of the government under which they have come to pass;

may no alien influence arise to disturb these fountains of light and knowledge. May Thy blessed word continue to hold its place in our schools, and to remain the one great text-book out of which the present and coming generations shall learn true wisdom.

We thank Thee, O God, for our geographical position among the nations; Thou hast given us one of the best assurances of our future security in that Thou hast separated us from the other great powers, which occupy positions menacingly near to each other, by the mighty bulwark of two oceans, placing us where the tyranny growing out of the necessity for vast standing armies is unknown, and where is given the amplest opportunity for working out the problem of self-government. And now, blessed God, we thank thee for the present, and the past of our local history; as the thought takes wing, and flies back over the generations which have peopled the 250 years of our town history, what memories crowd the hour! What momentous and stirring events have marked the passing decades!

We thank Thee for the righteous heritage of character that has come down to our time; indeed, rich is the legacy of sterling worth that has been bequeathed to those of us who represent the present generation. May we cherish this legacy above the price of rubies.

Bless, we beseech Thee, the words of him who shall address us; may they serve more fully to confirm us in the practice of all that goes to develop noble and righteous living.

May this momentous occasion inspire us to loftier conceptions of duty, and to sincere appreciation of the principles that governed the heart and brain of our ancestors; and in the days yet distant, when our children's children shall meet to commemorate the years that shall have passed, may it be theirs to say that their advanced position is largely due to the fact that we transmitted to them a righteous name and character.

And now to thy great name, "Father, Son, and Holy Ghost," shall be the praise, now and forever. AMEN.

The Rev. Dr. Whitaker said: One of the earliest and most prominent settlers in Southold in its industrial pursuits, and especially in its legislative proceedings, was Barnabas Horton. The Bible which he brought with him when he came to this place, about 1640, was printed in the sixteenth century, and has been in use to a greater or less extent from Southold's earliest years until the present time. The Rev. J. H. Ballou, pastor of the Universalist church of this village, will now read from that identical family Bible.

The Rev. Mr. Ballou remarked: The passage which I have chosen for this occasion is the sixth chapter of Deuteronomy. He then read it.

The Rev. Dr. Whitaker said: The congregation are requested to join the choir in singing the psalm which is printed on the fifth page of the programme. It is found, with other psalms and music of the same character, in the appendix of the old Bible whose words we have just heard. The music has been properly arranged by Mr. D. P. Horton, the leader of the choir.

Mr. Horton said: After the manner of the olden time, you will please join in singing the first stanza in unison, as was done in those days; the next, as you may choose. The congregation will rise and join in the pitch and all sing.

AD TE DOMINE. Pſalm xxv. T. S.

From the old Bible. Arranged by D. P. Horton.

1. I lift mine heart to thee, my God and Guide moſt juſt,
2. But ſhame ſhall them be - fall, which harme them wrong-ful - ly:
Now ſuf- fer me to take no ſhame, for in thee do I truſt.
There-fore thy path and thy right wayes un - to me, Lord, de- ſcry.
Let not my foes re - joyce, nor make a ſcorne of mee:
Di - rect me in thy trueth, and teach me, I thee pray:
And let them not be o - verthrowne, that put their truſt in thee.
Thou art my God and Sa - vi our, on thee I wait al - way.

When the psalm had been sung, the Chairman said: Wherever the English language is spoken, and far beyond, there is no need of words of introduction for the Rev. Dr. Storrs, who will now address you.

The Rev. Dr. Storrs then delivered the following address.

THE SOURCES AND GUARANTEES OF NATIONAL PROGRESS.

BY THE REV. RICHARD S. STORRS, D.D., LL.D.

MR. PRESIDENT, LADIES AND GENTLEMEN:

It is a happy and wholesome impulse which prompts us to look back from principal anniversaries to the character and the work of those from whose life our own has sprung, and of the fruit of whose labors we gratefully partake. No effects which are not morally beneficent can follow celebrations like that of to-day; and I gladly respond to the courtesy which invites me—though a stranger to most of you, not a descendant of the settlers of Southold, only incidentally connected with its history through the fact that an ancestor of mine, a hundred and twenty-seven years ago, became pastor of its church, with the smaller fact that I have a pleasant summer-home within its old bounds—to take part with you in this commemoration. The special line of thought presenting itself to me in connection with the occasion will want, of course, the sparkling lights and shifting colors of local reminiscence, but I hope that it may not seem unsuited to the day, or wholly unworthy of that kind attention on which I am sure that you will suffer me to rely.

The two and a half centuries of years which have silently joined the past since the settlement by Englishmen of this typical American town have witnessed, as we know, a wide, various, in the aggregate effect an astonishing change, in the conditions and relations of peoples, especially of those peoples whose place in modern history is most distinguished, and with which our public connection has been closest. We get, perhaps, our clearest impression of the length of the period which presents itself for review as we recall some particulars of the change;

and it is a fact of encouraging significance that almost uniformly the lines of change have been in the direction of better things: toward the limitation of despotic authority, the wider extension and firmer establishment of popular freedom, toward a more general education, with a freer and more animating Christian faith; toward improved mechanisms, widened commerce, the multiplication within each nation of the institutes and ministries of a benign charity, the association of nations in happier relations. This prevailing trend in the general movement of civilized societies can hardly be mistaken. A rapid glance at some prominent facts of the earlier time, with our general remembrance of the courses on which Christendom has advanced, will make it apparent.

It is a circumstance which at once attracts an interested attention that in the same year in which Pastor Youngs and his associated disciples here organized their church, and within a fortnight of the same date, the memorable Long Parliament was assembled at Westminster, the convening of which had been made inevitable by darkening years of royal imposition and popular discontent, the public spirit and political ability combined in which had probably been equaled in no previous parliament, and which was destined, in the more than twelve years of its stormy life, to see and to assist prodigious changes in the civil and religous system of England. It was more than eight years after the settlement which we celebrate that the scaffold at Whitehall received the stately and tragic figure of Charles First, and sharply cut short his ambitions and his life. It was more than eighteen years after the Indian title had here been purchased when the death of the great Lord Protector opened the way for the return of Charles Second, with his dissolute reign of revel and jest. It was almost half a century before the reign of William and Mary introduced the new and noble era into the kingdom which had staggered so long under sorrows and shames. We go back to the day of Strafford and Laud,

of Hampden and Pym, of the Star Chamber and the High Commission, as we think of those who reared the first houses upon this plain.

The contrast of what was at the same period with what now is, is not less striking, in some respects it is more impressive, if we cross the channel and recall what was going on in the principal states of the continent. It was more than two years from the date of this settlement before the death of the crafty and daring Cardinal Richelieu delivered France, amid unusual popular rejoicings, from his imperious and unscrupulous rule. It was nearly three years before the commencement, under the regency of Anne of Austria, of the long, splendid, detestable reign of Louis XIV. It was twelve years before the close of the war of the Fronde, and forty-five years before that revocation of the Edict of Nantes which pushed hundreds of thousands of her noblest children out of France, the cost of which to the kingdom, in character and power even more than in riches, could never be computed, the disastrous effects of which are evident to-day in its social, religious and political life.

When the early colonists came to these distant plains the Thirty Years' War was raging in Germany, with a fury exasperated by the unparalleled strife and ravage of the preceding twenty-two years. Gustavus Adolphus had fallen in death in the fog at Lutzen, and his capricious and eccentric daughter Christina, though formally enthroned, was a petulant girl of fourteen years, only held in check by the masterful intelligence and the dominating will of the great Chancellor Oxenstiern. The eighty years' war of the Netherlands against Spain was not yet diplomatically ended, though even Spanish arrogance and prelatical fury could hardly hope longer for final success. Barneveldt had been twenty-one years in his grave; but Grotius, though an exile from the country to which he had given loyal service and a beautiful renown, was at the height of his fame in Europe, and the future illustrious grand pensionary of Holland, John DeWitt, was an aspir-

ing lad of fifteen years. Interior Germany had been wasted beyond precedent, almost, one might say, beyond belief, by the tremendous struggle through which it was still painfully passing on the way to the era of religious toleration; the peace of Westphalia was only to be reached eight years later, October 24, 1648; and the interval was to be measured not so much by years, or even by decades, as by successions of generations, before the vast elements of strength, political, military, educational, religious, which have since belonged, and which now belong, to the most commanding empire in Europe, were to come to free historic exhibition. Forty-three years after Southold was settled the Turkish armies, with barbaric ferocity and fatalistic fanaticism, were beleaguering Vienna, and the famous capital was only saved from capture and sack by the consummate daring and military skill of John Sobieski, king of the Poland which in less than ninety years was to be brutally dismembered.

Prussia, which now is supreme in Germany, did not become a kingdom, the elector of Brandenberg was not strong enough to assume a crown, till more than sixty years after these fields and forest spaces had felt the thrust of the plow and rung with the stroke of the English ax. In the same year in which the first houses were raised here Portugal was successful in wrenching itself from that Spanish clutch which sixty years before had been fastened upon it by Philip Second, and the power of Spain, already diminished more than it knew by the recent insensate expulsion of the Moors, was further reduced through this resumption by Portugal of its proper autonomy. Urban Eighth, who led the way in condemning the Jansenists, was the head at the time of the Roman Catholic world, and the fierce zeal which seventy years earlier had instigated and celebrated the awful massacre of St. Bartholomew's was still a vicious prevailing force in Southern Europe. In the north of the continent Peter the Great, with whom the modern history of Russia begins, was not born till after the first pastor of this church

had fulfilled his useful ministry here of thirty-two years, and had been laid in his honored grave.

Even a fragmentary outline like this, indicating a few prominent points in the half chaotic condition of Europe two and a half centuries ago, will serve to remind us what astonishing changes have there occurred since this modest but beautiful town was started on its prosperous course. The swift review brings prophecy with it. A general progress unmistakably appears, amid whatever clash of ambitions or whirls of change. Events seem hurrying, as if the history of mankind were drawing nearer a destined consummation. One cannot well resist the impression of a forecasting and governing purpose, which cannot be wearied, and which on the large scale never is baffled ; which has ages for its days, which makes nations its ministers, and the perfect fulfillment of whose august plans is to transform the earth into a paradise of wider extent than the primeval, in a lovelier beauty, through universal righteousness and peace.

But these changes in other lands, remarkable as they are, are hardly as full of animating promise as are those occurring in the same period in the nation which has sprung to sudden greatness out of distributed towns like this. The change has come here chiefly in the way of development, with rapid simultaneous accretions from abroad, rather than in the way of convulsive and fracturing organic change ; but how amazing in the aggregate it has been ! It is hard to recognize the fact that at the time of the settlement of this village Hartford and New Haven were insignificant hamlets, including each a church and a graveyard, with a few poor houses ; that only the obscure and winding Bay Path anticipated in New England that comprehensive railway system which now overlays it with meshes of iron ; that only an unimportant huddle of houses around a small fort marked the site of the present magnificent commercial metropolis, one of the financial centers of the world ; that the Swedes and Finns were just beginning their short-lived colony on the Dela-

ware ; and that more than forty years were still to elapse before the peace-loving Quakers were to take advantage of that royal grant to William Penn which was not made till 1681. Over all the now resounding continental expanses the Indians were lords paramount, where in general to-day they are scarcely recalled save by legend or history, as starting trains of ethnological inquiry or inspiring efforts of Christian charity—sometimes, perhaps, with an evil twist of what was fierce or childish in them, as hideously caricatured in the Ku-Klux disguise, or supplying a title for the chief members of the Tammany society. The few thousands of English, Dutch and Swedish immigrants, then clustering lonesomely along the narrow Atlantic edge, are now multiplied, as we know, into a vast cosmopolitan people, numbering nearly sixty-five millions, and increasing in an accelerating ratio. The imperfect and frail early alliance between the colonies of Plymouth, Massachusetts, Connecticut and New Haven, whose brief life did not begin till three years after this town was settled, has been succeeded by the immense organized union of forty-four powerful States, exuberant with vigor, proudly independent in local affairs, but for national concerns compacted in a unity which nothing but the splitting of the continent can disturb ; and the pinching povery of the time to which we reverently look back has been followed by that extraordinary wealth which makes the nation one of the richest in the world, and to which mine, meadow and sea, the factory and the prairie, the cotton field, the sugar field, oil wells and fisheries, even quarry and forest, under the skilled enterprise of man, are adding prodigiously all the time.

Whatever special lines of comparison we follow, the same amazing contrast appears. The only institution for any education higher than that of the common school was then the recent and small one at Cambridge, to which only two years before this village began had come Harvard's bequest of money and books. What multitudes of colleges, seminaries, professional schools, institutes of

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learning and of training, of every grade, for both the sexes, now fill the land, I need not remind you. The country is almost too crowded with them, while every department of human knowledge is fairly or richly represented among them. A newspaper was, of course, not imagined on these shores when the Indian wigwams began to retreat before the habitations of civilized man. None was known in England till this town had been settled twenty-three years. The first in America was still more than sixty years in the distance. Yet a small printing press had been brought from England to Cambridge, and an almanac was soon issued from it. In the year of the commencement of this village the "Bay Psalm Book" appeared, from the same press, to quicken with rude versification of Hebrew lyrics the praises of those who were laboring and enduring for God on these unsubdued coasts. It is never to be forgotten that the early office of the press in this country was to give an expression, however unskilled, to the reverent and grateful adoration of those who felt themselves nearer to God because exiles from home, and to whom, in the midst of penury, cold, hardship, of wasting sickness and savage assault, He had given songs in the night. "The New England Primer" was in spirit a natural companion of this, though later in appearance, the date of the first edition being uncertain, the second following in 1691. Bunyan's "Pilgrim's Progress" had been reprinted earlier, in 1681. The poems of Anne Bradstreet had preceded this, in 1678. Morton's "New England's Memoriall" had come from the same press in 1669. Books like these were designed of course for English readers, while a fervent missionary temper prompted others for the Indians. Eliot was not able in 1640 to address those near him in their own tongue, but no long time passed before he had mastered the Massachusetts dialect of the Algonquin language, and had begun to convey into it the entire Bible. A catechism for the Indians was published by him in 1654. His translation of the Scriptures appeared in 1661 and 1663, from the

press to which it gave renewed consecration. An Indian primer followed in 1669. His translation of Baxter's "Call to the Unconverted," in 1664, was followed by others till 1689; and the work of the Cambridge press for the Indians was continued into the following century.

These *incunabula*, or "cradle books" of New England, with the others, principally sermons and theological essays, for which collectors now make indefatigable search, were not imposing in size or style, were commonly rude in typographical execution. Their relative antiquity alone commends them to modern attention. But there was certainly a large prophecy in them.

To what practically immeasurable proportions the literature of the country has since expanded we all are aware, how many distinguished native authors have conspired for its enrichment, how familiarly at home in it are choice translations from other tongues, how copiously the eloquence and song of other centuries address through it attentive minds, what abundance and brilliance it adds all the time to American life! Either one of several of our current magazines is a better exponent of the modern civilization than the Parthenon was of the Hellenic, or the Forum Romanum of that which ruled from the Tiber; and the yearly issues of these alone are counted in the millions.

Of necessity, these changes, and the others which they suggest, have not come without vast endurance and endeavor, the record of which occupies volumes, the report of which gives distinction to the continent. The steady advance of a civilized population from the seaboard to the fertile interior; the training of the ever-multiplying people to public administration, in local congregations, in town meetings, in provincial assemblies; the repeated French and Indian wars, exhausting but educating, scarring with fire the lengthening frontier, but making homes always more dear; the multiform movements, political, commercial, military, religious, ultimating in what we call the Revolution—which was, in fact, a predestined Evolu-

tion, in special circumstances and on a vast scale, of the inherent life of the people; the closing severance from Great Britain, and the speedy establishment of our Government, with its co-ordinate departments of authority, its careful limitations and its sovereign functions; the following periods of political discussion, and of free and confident legislative action; the ever-inflowing immigration from abroad, of those attracted by virgin fields, by the absence of oppressive restrictions, and by the stir of an eager and fruitful popular enterprise; the introduction of more powerful forces and more elaborate mechanisms into diversified fields of labor; the sudden transportation of a courageous and well equipped empire over alkali plains and rocky crests, to the sunny and golden slopes of the Pacific; the final climactic civil war, in whose bloody crash it seemed at times that the nation must sink, but from which it came with a nobler and an enduring power; the crowning glory of that emancipating Edict which had been purchased by inestimable sacrifice of treasure and of life, which exiled Slavery from our shores and lifted to freedom the millions of a race—all these events, with others which have followed, have marked the stages of the astonishing progress in which we rejoice, at which the world wonders, by the narrative of which human history is enriched.

It is through these that the feeble communities of two and a half centuries ago have been steadily, at length victoriously changed, into the magnificent national organism which now faces mankind upon these shores. The process has at times seemed slow, has sometimes been stormy, sometimes bloody; but the final result is evident and secure. The little one has become a thousand, and the small one a strong nation; the Lord hath hastened it in His time; and imagination fails to prefigure what hereafter is to follow. We need no sign in the sky to assure us that a power greater and a plan more far reaching than any of man have been implied in the progress; and it does not seem presumptuous to expect that

consummations are still to be reached yet more delightful and more stupendous.

Standing then for a little at this point, after the general survey which the hour has seemed irresistibly to prompt, the question almost imperiously meets us: What are the essential sources and guarantees, under God, of that national progress the desire for which is common to peoples? How comes it to pass that, occasionally at least, out of weakness and obscurity emerges immense political strength? that scattered hamlets multiply and consolidate into an empire? that settlements as feeble to human eyes, at the beginning as wanting in promise, as ever were planted, come to take a place as prominent as any, so far as we can foresee as permanent as any, in the history of the world? The question is one of vast interest and importance. It is apt to the occasion. It is emphasized by the fact that not a few peoples, in recent as in earlier times, if not sinking in definite decay, have failed to achieve the progress which they sought. It meets us at a time when, in regions separated by continents and oceans, the nascent beginnings are appearing of what it is hoped may some time or other become civilized states. It has at the same time vital relation to the strong hope which we entertain for the future security and advancing development of the nation to which our hearts are bound. Let us think of it then, in this morning hour, and rise if we may from the local to the general, from facts which we gladly recall to the vital principles which they imply.

It is idle to imagine that there is any impersonal vitality, belonging to assemblages of persons or of households, out of which social progress comes as by unconscious evolution, the rude tribe becoming the instructed and aspiring community almost as the plant is unfolded from the seed, the stately tree from the growing shoot, or the perfect form of manly strength or feminine grace from the infant or the embryo. A fancy of this sort may entertain speculative minds, whose theories in the air are to them more

significant than suggestions of facts, and who are ready at a half hour's notice to reconstruct society and to forecast its progress, according to some imaginative scheme. But the obstinacy of facts does not yield to dexterity of theory; and communities do not stand upon paper plans. The social instinct is of course at the base of civilization. But this instinct may be only disturbed or displaced by the effect of local proximity, feuds becoming intensified thereby, suspicious animosity overruling the tendency to moral affiliation; while, always, the primitive instinct for society requires many things external to itself for the promotion of general progress. If this were otherwise, none of the early peoples of the world, long associated, would be now in a state of inert barbarism, as they obviously are in Africa, Australia, in the islands of the Pacific, or in Patagonia. If this were otherwise, it is difficult to see why a progress commenced, and carried to points of considerable success, should be afterward fatally interrupted, as it certainly has been in many countries, as it was, for example, among the mound builders on this continent. It is a notion unsupported by history, that the inherent life of a people, associated in vicinity of residence, or ever allied by ties of blood, will of itself assure the final magnificent effect of a prosperous, strong and advancing society.

Nor can this be assured by any pleasantness of environment, with rich and various physical opportunities thus set before peoples. Doubtless the natural circumstances of climate, soil, vicinity to the sea, the frequency and the breadth of rivers, the reach of forests or of arable lands, the proximity of mountains and hill-ranges, the accessible metallic and mineral resources—these have large effect on communities when the force which works for civilization is established among them. But the influence is secondary, not primary, of auxiliary rather than of cardinal importance; and regions beautiful, healthful, fertile, have continued for centuries the home of barbarians, while comparatively rugged and sterile lands have only

braced to new vigor the will of peoples, and pushed their inventive and conquering force to supreme activity. In comparison with many others Scotland is a poor and unpromising country; but the strenuous and disciplined energy of its sons has made it the seat of as noble a civilization as the pages of history have to show, while districts under temperate skies, with navigable rivers, inexhaustible riches beneath the soil, with fields only waiting the baptism of industry to make them bloom in abounding harvests, remain the homes of the nomad or the savage.

We may not forget that our own country, with all the immeasurable natural advantages which the European mind has discovered and used in it, was possessed and used in their rude way, for ages which no one is able to reckon, by the cliff dwellers, the mound builders, and by the tribes which our fathers here met, which not only had not attained civilization, which have shown themselves unready to accept under subsequent pressure its limitations and its privilege. These smiling heavens beamed as brightly over them as over us. The waters were as near, the open fields were as inviting, to them as to us; and no intervening commerce has brought to any part of our country one element of wealth, in mine or quarry, in rippling stream or opulent hillside, which was not as present to them as to us. It is something behind all natural environment which gives to a people the promise of progress. We have not found the secret of this when we have measured the mountains in scales, and have counted the hills, when the acreage of tillable land has been reckoned, and the push of streams against mill wheels has been stated in figures. The depth saith, It is not in me! and the sea saith, I cannot declare it! Neither sunshine nor dew, the fattening rains, nor the breath of long summer, can build feeble communities into great commonwealths, or crown the regions which they make attractive with the triumphs and trophies of a noble and happy human society.

Nor can this be done by the occasional extraordinary

force of master minds, rising above the general level, and giving teaching and impulse to the ruder peoples among whom they appear. Such minds have their conspicuous office, but we are prone to overestimate their effect, even when the suddenness of their advent makes them impressive. Creative spirits are excessively rare in human history. The most commanding sons of men, like Gautama or Confucius, are apt to be followed by a moral childishness among the peoples whom they singularly surpass, and who afterward look to them as ultimate models. Aside from such pre-eminent instances, the most distinguished in any time hardly do more than set forth existing tendencies, with a fresh, perhaps a multiplying, energy. They are gilded figures on a dial, marking a movement which they did not initiate. Their influence is usually limited, sporadic; and the public temper which it affects is likely to be confirmed by it rather than changed. King Philip was not only an experienced warrior but a passionate patriot, and in some sense a statesman. There have been others in the Indian tribes fervent of spirit, eloquent in speech, shrewd in plan, and discerning of needs which they could not supply. Bnt the influence of such men never has brought, in thousands of years it would not bring, a true civilization. That must spring from other sources; must be erected and maintained by influences broader, more pervasive and permanent, and more controlling.

Seeing the evident insufficiency of either of the forces which I have named to account for the progress of different peoples toward the harmony, power, culture and character which belong to an advanced society, men are sometimes inclined to find an element of fatalism in it; or, if religious in tone, to discover a determining Divine purpose in the development of states—a purpose which does not necessarily doom certain peoples to live in degradation, but which elects others to a finer and larger general progress, and assigns to them historic positions for which they had not been self-prepared. An example of

this is believed to be presented by the Hebrew nation. More or less distinctly it is felt by many that the providential plan appearing in the Roman Empire, and framing it to a majestic arena for the victories of Christianity—the plan afterward indicated in the tremendous collisions and comminglings of barbarous tribes in Central and Southern Europe, out of which grew the great states of the continent—the plan suggested in later times by the mighty advance of English and German speaking peoples to commercial, political, educational pre-eminence, one may fairly say to the leadership of the world—that all these show distant selection, on the part of Him who rules mankind, of communities to serve Him; on which He bestows endowments and a training suited to His purpose, which others do not share. I certainly do not question, I reverently recognize, the beneficent cosmical plans of Him who is on high. The indication of them is as general in the Scriptures as is the sapphire tint on the waters of yonder Bay. Their reality approves itself to highest thought, and moral intuition. They give the only supernal dignity to what goes on on this whirling orb, which arithmetic measures in miles and tons. To trace them is the philosophy of history. But I do not find that God anywhere builds a nation to greatness by sheer exertion of arbitrary power, any more than He covers rocks with wheat-sheaves, or makes rivers flow in unprepared courses without rills behind. He works by means; and, in the development of modern states, by means which involve no element of miracle. In our time, certainly, no people is made strong by Him in spite of itself. He opens the opportunity, supplies physical conditions, gives needful faculty and the impulse to use it, and leaves communities to work out for themselves the vast and complex practical problem. Not even the Hebrew nation was made by Him the monotheistic herald of the Gospel, except by means: of the patriarchal training; of the bondage in Egypt, which taught civilization, but associated the alluring heathenism with tyrannic oppression; of the signal

deliverance; of long wandering in the wilderness, succeeded by strange fruitfulness in Canaan; of the storm and stress of the time of the Judges; of pious and licentious kings, almost equally testifying to the supreme value of a virtuous rule; of internal division following always decay of worship; of the exile to Babylon; of the final loss of national autonomy, and the raising of hated defiling standards above the hallowed courts of the Temple. The Divine plan, even here, clearly contemplated conditions and processes. It does so always, in the education of nations; and while all that we have, or that any people has, is the gift of God, He has given it through means, which for the most part our unassisted human thought can extricate and trace.

So, again, we come back to our principal question: What are the conditions of that slow but unfailing public progress which requires generations, perhaps centuries, for accomplishment, but examples of which, with equally signal examples of the want of it, we familiarly see? To give a full answer, volumes would be needed. Some rapid suggestions of a partial reply will not, I hope, unreasonably detain us.

Undoubtedly we must start with the assumption of a fairly strong stock, not deficient in native vigor, at least not hopelessly drained of life-force by previous centuries of hereditary vice. God hath made of one blood all nations of men, for to dwell on all the face of the earth, the apostle instructs us. We may not dispute the inspired declaration. But there may be original differences among peoples, in respect of capacity and social aptitude, as there are among children of the same household: and certainly lust, laziness, cruelty, dominating an ancestry through long periods, enthroned and transmitted in hereditary custom, associated with religious observance, and impressing the mind and spirit of generations, may work a depravation of moral and even of physical life which shall make civilization in effect impossible.

There is a fateful Nemesis in history, and here it ap-

pears. One cannot by any process build weeds into trees, or give to weak parasites the tough and solid fiber of oaks. We are to work, for peoples as for persons, with hopeful confidence in the instruments which have been elsewhere effective. But for some, of either order, the day of redemption seems to have passed. There are peoples which vanish, as by an evil necessity, before the incoming of new arts and nobler thoughts, of the fresh aspiration and larger obligation which belong to an advanced society; while there are others which stolidly and stubbornly resist these to the end, being apparently no more susceptible to a pure and refining moral instruction than is iron slag to the kiss of the sunshine. Like that, they must be reduced, if at all, in the fierce assault of furnace heats. The inhabitants of some of the Pacific islands furuish sufficient examples of the one class. Illustrations of the other appear not infrequently, with sad distinctness, among the coarser savage tribes.

The most promising stock for a rich and progressive civilization is probably always a mingled stock, in which different elements conspire, and the life of various peoples finds a common exhibition. The Egyptian, Assyrian, Roman annals illustrate this, as do those in later times of the nations which now lead the march of mankind. The amalgam of Corinthian brass, though the humbler metals of silver and copper were mixed in it with gold, was a composite material of more renowned and various use than either of the contributing metals. It might well have been used, according to the old tradition, to fashion sacred vessels for the temple. So a composite national stock, in which concurrent elements combine, from different yet related and assimilated tribes, is usually capable of largest patience and most persistent endeavor, while susceptible also of finest polish.

But even such a stock does not necessarily insure the attainment of a noble civilization. In order to this supreme effect particular traits must appear, inherent, constitutional, though constantly reinforced as they ripen

into habit. One of these is, a primary one, readiness for Labor, in any needed and useful form, and for faithful continuance in such labor. Inhabitants of regions where nature unassisted supplies food and raiment, shelter from heats, with inviting opportunities for indolent pleasure, are enfeebled and demoralized by their environment. The strongest will grows languid and limp when not challenged to an educating exertion. The general mind intermits effort for which outward occasions do not call. The spirit sinks easily into contentment with a self-indulgent, care-free existence, vacant of impulse, and equally vacant of well earned success. If the instinct which craves excitement continues, as doubtless it must, it will find its only wretched satisfaction in feasting and in fights. Even a nomadic pastoral people is almost sure to be satisfied with semi-civilized conditions, and to be intent chiefly on protecting and multiplying the milk and flesh and fleece of its flocks. The tribal government will be enough for it; and moving tents, seeking ever "the pastures of the wilderness," will take the place of established homes and rising cities.

Civilization organically begins with strenuous, patient, purposeful labor; and the more various and persistent this labor, the surer and larger is the progress. Any people which shirks it is predestined to decline. In leveling forests, subduing uncultured lands to tillage, as barbarians do not; in building houses, and combining them in villages; in bridging streams, constructing public roads, finding out and clearing practicable passes; in making nutritive grains replace the wild grasses, and rearing the rude watermill or windmill to turn maize and wheat into bread material; in damming or diverting streams, and rescuing meadows from morasses; after a time, in piercing the earth with drills of mine-shafts, and bringing fuel and wealth from beneath; in forging metals, fabricating utensils, supplying more abundantly the general equipment and furniture of life;—in all these ways, and in others related, the labor which is a vital condition of public pro-

gress challenges peoples, while other larger works will follow: to facilitate interchange of products, inter-communication of thought and purpose between separated communities; to build villages into towns, and towns into statelier cities; to conquer the wider water spaces, after a time the sea itself, through vessels of greater capacity and strength; to furnish, in a word, the advancing society with whatever it needs for comfort, security, augmented wealth, expanded knowledge, a more satisfactory and diversified pleasure.

Intelligence comes thus, with an ever increasing sense of vigor. Hopefulness and courage are born of work which tasks yet rewards. It teaches economy, patience, forecast. The idea of property, if not thus suggested, is confirmed and reinforced; and the idea of property, against which foolish or frantic sciolists passionately declaim, is a root-idea in social progress. Invention is stimulated, and machineries to make labor more easy and fruitful are devised and elaborated. Government tends, with sure advance, to become at once popular and strong, for the conservation of interests and properties. It will not be long before the instructed and stimulated mind of a people so trained will insist on associating beauty of form with fineness of contrivance, and making æsthetic art an ally of industrial. Intellectual effort, of whatever sort, is profoundly related to labor, finding inspiration in that to which it offers beauty and breadth. Science begins in the tussle with nature. Philosophy has its vital genesis, not in indolent day dreams, but in the serious thought which accompanies work. Literature rises in grace and bloom from cloven rocks and the upturned sod. Libraries and colleges have their roots in the field. There is a sense, and a true one, in which the richest poetry of a people, alive with fine thought and spiritual impulse, was in its inception a Song of Labor. The spiritual thus follows the physical, in preordained sequence; and each generation, under such conditions, will tend to advance on the preceding, the rugged roots to rise to the height and expand to

the fullness of a noble human society. Political ideolgists are not of much account in a young community. Effective popular industry is the indispensable foundation of real civilization. Whatever limits it—whether slavery which degrades it, or tyranny which despoils it of reward, or agrarian theories, which offer luxury to the lazy through plunder of the laborious, or the fatuous indolence which does not care for the goods that labor procures—everything of this sort makes social progress improbable or impossible. The giant was refreshed when he touched the earth. Any people that will grapple the stubborn soil, and make it yield sustenance and riches, is sure to advance. Any people that will not, will only add another skeleton to the multitudes of those strewing the caravan-tracks of time. "To labor is to pray" was an ancient maxim, within limits a true one. "*Cruce et Aratro*," by Cross and Plough, was a motto of the monks who civilized Europe. Religion itself becomes a more educating power in communities which take hold, with resolute energy, on the Divine forces which make the earth fruitful; and the Gospel has a constant part of its civilizing power in the large honor which it puts upon labor: showing hands which held the prerogative of miracles using common instruments, presenting chiefest apostles as in more than one sense "master workmen." The roughest regions become kindly cradles for peoples who will work. The amplest continent, the most smiling skies, convey no promises to the lazy.

But even such readiness for labor in placid and congenial ways is not enough to build a people into virile and disciplined national strength. There must be, also, a readiness for Struggle, to defend and preserve what labor acquires. It has been suspected, not without reason, that the early cliff-dwellers on this continent gave example of this need, who hollowed for themselves cunning houses in the rocks, and fashioned implements of pleasant industry from horn and bone, sometimes from stone, but who were apparently timorous in spirit, and whose silent dis-

appearance is a puzzle of history. Certainly, no tribe with weak heart and drooping hands has the promise of permanent national life. While nature and man continue what they are, every people must at times do battle for existence. Wrestle, as well as work, is a condition of progress: wrestle against hostile physical forces; the fierce severities of climate, whose effects may be mitigated where the causes cannot be changed; against powers of pestilence in the air, the damp and deadly breath of swamps, or the destroying overflow of streams; against whirl of storms, which only stanchest vessels can withstand, and solidest houses; sometimes, as in Holland, against the inrush of oceans, which rage along the yielding coasts, and are only kept from drowning the land by a dauntless spirit putting forth the last efforts of strength and skill. It is in such struggle that manhood is nurtured, and the heroic element in a people finds keen incitement. The south wind soothes, and clothes with sweet blooms the shores which it caresses. But it is true now as when Kingsley wrote, that

> "—the black Northeaster,
> Through the snowstorm hurled,
> Drives our English hearts of oak,
> Seaward, round the world:"

and any community which refuses the struggle against opposing elements in nature, desiring only gentle satisfactions on salubrious plains, fenced about with ramparts of hills and responding at once to touch of industry, may seem rapidly to secure an unusual measure of happiness and of culture, but it will inevitably become morally weak, and will be likely to sink, fat-witted and supine, into a silent but sure decay. Struggle is as necessary to men as to man, in order to radical strength of character: and so it is that sterile, harsh and wind-swept regions have been often the homes of conspicuous valor, energy, achievement.

But not against threatening physical forces, alone or chiefly, is such struggle to be made; or, as in our early

time, against craft and fierceness of man or beast. It must be made against all inimical social forces, which limit or endanger social welfare. No community not ready for this can reach dignity and power. So laws against wrong doing, with sharp penalties speedily and unsparingly inflicted, are a necessary element in public development. They may be sometimes ill considered, as doubtless they were, in prominent instances, in the primitive New England. A mature system of wise legislation is no more to be reached at a single step than a stately temple is to be reared on ground from which stumps are not extracted, or a modern steamship to be constructed and launched on shores which have known nothing larger than a yawl. But a system of law, designed to be just, certain to be executed, and maintained and enforced with unflinching purpose by an imperative public will—this is a sign and a fruit of the struggle which every people must resolutely make against whatever would vitiate its life. If, with a plethoric ungirt lassitude before difficult moral endeavors, it leaves conduct to be guided by inclination and passion and capricious self-will, the end will be ruin, and it will not be remote. Endicott was utterly right in his conviction that great commonwealths could never be built on Morton's plan at Merry Mount. By peoples, as by persons, life has to be taken seriously, or it will not unfold in richest vigor; and the seriousness of the public temper is expressed and reinforced not so much by industry or commerce as by salutary laws.

So against oppressive governmental exactions, every people must be ready to struggle if it would grow to character and power. Rebellion is often a condition of life, and readiness to rebel when tyranny brutally limits and exacts is an element necessary to any noble popular development. Defiance of an established order, when it becomes fettering and insolent, is not destructive in final effect. It is often essential to highest progress; and popular revolutions, even desperate and bloody ones, from which history fain would turn its eyes, have contributed,

more than theories of philosophers or plans of statesmen, to the foundation of beneficent kingdoms. So equally, of course, against a power from without which assails a people content to grow up upon its own ground, and to seek its welfare in unwarlike ways. A war of aggression is always demoralizing. A war of defense is as legitimate, on occasion as indispensable, as is the local execution of law, or the force which breaks a ruffian clutch on child or wife. Such were the wars which our fathers faced, against Indian ferocity pushed to the onset by civilized craft. Such was, in fact, the war of the Revolution; and such was the terrible Civil War, which was needful to establish for coming centuries the indivisible unity of the nation. The national flag which floated then, and which floats to-day, over army and navy and halls of legislation, over the capital of the country, and over its furthest mining camp, was the symbol of continental welfare, which might conceivably be shattered and buried in the terrific shock of arms, but which would not with consent give way before the forces represented in council and in battle by the alien flag of the Stars and Bars.

This was only the culminating conflict in a history rough with opposing policies and moral collisions. It may be hoped that it will be the last in which navies must be mustered and armies set within our realm. But it is as evident from our annals as from those of other peoples, during the recent two centuries and a half, that readiness for struggle when occasion demands, as well as for quiet and prosperous labor, is a needful condition of national progress. Until the millennium is here the necessity for contest against what threatens society hardly will cease; and if rapacious and brutal forces, within a State or around it, are not to be left to be lords of its destiny, if industry is not to be fatally discouraged, progress arrested, character impoverished, society wrecked, an advancing community must be ready in spirit for any sore struggle whenever the fateful hour has come.

Something beyond even readiness for struggle must go

to the building of permanent States out of small communities; a readiness for Sacrifice, in free subordination of local or individual aims to public welfare. This is not that effacement of the individual on behalf of the State which was the demand of ancient philosophy. It does not involve that extinction of local aspiration and right, in favor of more general aggrandizement, on which modern theory sometimes insists. The surrender which it contemplates is intelligent and free, and the temper which prompts this is no exceptional religious temper, nor one that demands special fineness of nature. It often appears among ruder peoples quite as distinctly as among the more cultured, and is perhaps most effective in the simpler societies. But everywhere it is needed, as an element of strength. It implies simply a prevalent sense of the principal value of general welfare, as that in which local or personal interests are essentially infolded, which therefore it is duty and privilege to promote, at the cost of whatever may be required.

Where this spirit appears, the readiness for labor and the readiness for struggle are ethically ennobled, and the latter especially is kept from unfolding into that destructive passion for war which has blinded and blasted so many efforts for civilization, which is to-day the fiery curse of barbarous people in all parts of the earth. Becoming established among any people, this spirit, which seeks with chief enthusiasm the public advancement, and is ready to serve and sacrifice to secure that, will become, as knowledge increases and thought is widened, a constant power of pacification; while within the State it is the force beyond any other which works for moral organization. A vital unity is its product; completely differenced from the superficial combinations which are all that commercial ties can compass, or that can be secured by military clamps. "Public spirit" is what we properly call this temper, which looks first at the commonwealth, and then at the local or personal interest.

Of course, the exact opposite of this often is shown,

even in States where a large prosperity seems to have been reached. It is shown, for example, by ruling classes, whether limited to a few or embracing many, who are chiefly intent on confirming or enlarging class-privilege, and to whom the proposal seems offensive to suspend or discard this for the general welfare. It is shown, on the other hand, as distinctly, by the anarchist, who insists on unhindered personal freedom for the gratification of every impulse; to whom Law is not a majestic ordinance for the conservation and furtherance of society, but a malicious contrivance of craft, against which it is noble to fight; who would wreck the State to have his way. All lawlessness, in fact, involves the same element; while the law-abiding temper is not selfish or abject, but large-minded and chivalric. It is the true and noble Loyalty, which does not imply attachment to a person, or to an officer, but fealty to Law, and which deserves the place that it holds in the honor of the wise. It says, in effect, this loyal temper, that reserving the rights of conviction and conscience, it will yield to the formulated public will; will cheerfully subordinate personal interest, and forego advantage, for the larger well being; will serve or suffer, or, if need be, will die, that the State may live, and its noblest welfare be secure. This is a spirit which tends always to confirm yet to regulate the institutes of government; to make laws benign, that they may be worthy of acceptance and homage. It lifts patriotism from the level of an impetuous sentiment to the height of a generous moral passion, fine in impulse, emulous of good works wherever they are seen. Institutes of learning and of charity will be sure to spring up under its inspiration, to be continually invigorated in life and enriched in resources; while the ideas and policies which are felt to be essential to public progress will take fresh sovereignty in thoughtful minds, and will easily evoke the martyr temper: such as was shown by those who fell on English fields in defense of the ancient liberties of the realm, or who lingered uncomplaining amid the darkness and filth of dungeons;

such as was shown by those who went from small hamlets and scattered farms to meet the British and Hessian troops in our revolution—only regretting, like Nathan Hale, that they had each but a single life to give for the country; such as was shown by those who went lately from Sunday school and church, and from beloved Christian homes, to wounds and death, and the long pining in rebel prisons, on behalf of national unity and honor—and by the women who sent them thither.

In its early exhibition this temper will of course be crude and imperfect. Among some peoples it may seem wholly wanting. But it is as necessary to public progress as air is to life; and wherever it exists, in vital germ, it holds the promise of prosperous advance. A people of a strong stock, ready for labor, ready for struggle, and capable of sacrifice, on behalf not of personal interests but of general advancement, will rise toward greatness in spite of whatever obstacles of nature or resistance of man. Its progress will be almost as certain as the motion of stars. A people morally incapable of this, and eager to subordinate public welfare to divergent personal aims, cannot be made great by any surroundings, or any fortunate admixture of bloods in its primitive stock. It was power which made the world. It was sacrifice which redeemed it. And this is the diviner element by which its peoples must achieve their grandest progress. The temper which is ready to make the work of a lifetime a stepping-stone for others, to toil and to die that the nation may prosper, and that other generations may reach a larger and lovelier well being—this is the temper which honors human nature, which gives an almost perennial fame to the regions where it rules, and which shows to the world illustrious presage. The icy cliffs and chasms of Switzerland hardly offer inviting homes to those whose lives have been passed upon plains; yet labor and struggle have built there rich cities, have made narrow valleys laugh with harvests, have terraced hills for fruitful vineyards, have cut channels in astonishing curves through

the rocky heart of mountains, while the temper, common to many, which blazed into historic exhibition in him who swept into welcoming bosom the many deadly spears at Sempach, to break a breach in the serried phalanx ranked behind, has made that beetling crest of Europe an eyrie of Liberty for five hundred years.

Ladies and Gentlemen: I have spoken in this cursory and inadequate fashion of the forces required to give coherence, security, growth, to small communities, building colonies into states, groups of hamlets into republics or empires. It is important to notice that all these forces—readiness for labor, for just and self-protective struggle, with the temper which prompts to personal sacrifice for commanding common ends—will appear most surely, in fruitful and abiding vigor, wherever a people, however recent or remote, feels itself related responsibly and usefully to other peoples, to the world-history, and the governing scheme of God's kingdom on earth; where, in other words, it has an apprehension of those supreme facts which the Bible declares, especially concerning nations, as divinely ordained to be co-operating forces in a sublime cosmical progress, and concerning millennial times to come. Where this large conception of things widens, exalts and reinforces the mind and spirit of a people, there is surer stability, with the promise of a progress vital and organic, not artificial. The popular character is ennobled. Expansion of outlook becomes habitual. In leading minds consecration appears, to world effects; and to peoples as to persons consecration is a prime condition of power. Where such subtile and immense moral impressions are permanently wanting, no advantage of surroundings, no variety and brilliance of force in the people itself, suffice to fill the large place of the element which is missed.

More than anything else it was the want of this superlative force which made the ancient kingdoms weak, in spite of superb endowments of nature. The wealth of the Egyptian valley, or of the ampler Assyrian plains, the stimulating suggestions of sea and sky and purpled hills

in the fortunate states of Greece—these were not enough, even as connected with singular intellectual powers, to assure the lasting prosperity of States. The diviner elements needful for this were conspicuously wanting; and whatever shows only a mundane vigor wastes and crumbles in the shock of collisions, or under the grinding attrition of time. Probably the most colossal examples given in history of extreme popular weakness beneath glowing skies and in the midst of shining riches—a weakness surely moral in origin rather than physical—were offered on this hemisphere a century and more before this infant settlement began. Men marvel still at the terrifying suddenness with which the Aztec empire went down, or a little later that of the Incas, before the shock of Spanish invasion. One secret of it lies far in the past. It was not merely firearms and horses which enabled the few to conquer millions. It was not merely a pleasure-loving passivity of temper in the vast and luxurious empires assailed, which exposed them to the terrific crash. The native spirit in either empire was not despicable. It was apt for contrivance, skillful in workmanship, with a patience and fortitude which rose at times to heroic exhibition. But the empires were childish; puerile in fear before imagined malign divinities; cruel accordingly in religious custom; without general knowledge, strength of character, public aspiration, or disciplined purpose. So the treasures which they amassed became their ruin. Incantations were idle, sacrifices vain. Their pompous ceremonial was as tinder before flame, as tinseled paper before the stroke of steel-head lances, when smitten by a destroying civilized onset; and that onset took part of its terrible force, indirectly and remotely, from the religion on which it put a lasting shame. Personally graceless and godless as they were, unsparingly condemned in the world's tribunal, the invaders showed an energy derived in part from the long dominance over their ancestors of supernal ideas. Their vigor had not come alone from the mixed Iberian blood. It had come in part from that stimulating

faith of whose law and spirit they showed no trace, but which in centuries preceding had subdued and invigorated Vandal and Visigoth, and built Spain to a power which then its representatives, at home and abroad, displayed and disgraced.

It was the same impalpable force of sovereign ideas, however imperfectly apprehended, which pushed into growing moral unity the jealous and fighting German tribes, and prepared them to be the great power which they have been in the world's civilization. Charlemagne had builded better than he knew, and had done the Saxons an inestimable service, if only for this world, when he hammered them relentlessly, in tremendous campaigns, into formal acceptance of these paramount ideas. Once accepted, and working more and more into the inner life of the people, subordinating yet exalting and multiplying its native strength, they have brought the development which now the world sees, and in which is one great promise of its future. Other tribes, of a natural vigor not inferior, continue in a sullen, and so far as their own resource is concerned a hopeless barbarism, because, in spite of generous gifts, and of dormant heroic elements, they want the uplift of supernal instruction. They are isolated and enfeebled by local idolatries, degrading fetichism. Only a breath from above can transform them, and turn stagnant decay into prosperous progress. So it is that the Bible becomes the grand civilizing force on the earth; that every fervent and faithful missionary helps forward the simple or savage peoples, or the partially civilized, among whom he labors, not toward the heavens only, but toward a nobler human society. So it is that the Lord's Day, carefully maintained for public religious instruction and worship, remains a vital guaranty of the State; and that whatever discredits the Revelation, concerning God, man, the future, the rule which nations are bound to obey, the providence which is over them, the ultimate ends which they are to serve, strikes not only at personal character, but at the essential well being of Society. Any nation

losing its reverence for that which has come from higher spheres through prophets and apostles, and by the lips and life of the Son, becomes suicidal in tendency and effect if not in intent. Of the most advanced, it is true now as it was of Israel, that the Law is its life. And any tribe, however obscure—hidden behind coral reefs, buried in the shades of African jungles—if it vitally accept the supreme ideas with which the Bible is eternally instinct, will grow in greatness of spirit and of strength. If its vigor has not been hopelessly wasted by previous centuries of lust, animalism, ferocious ignorance, it will come to be a nation, or an important component part of one, and will continue such while it retains the life-giving faith. Obedience to the truth which is opened before us in the Word of the Highest, holds the promise of this life, as of that which is to come; and moral forces, which infidels assail, and at which men of the world disdainfully sniff, are immortally supreme in the development of civilization. The first popular election known in Japan was held there last month. Feudalism has disappeared; a constitution has been established; the old theory of paternal government gives place to the theory of one directly representative of the people; and in November the first parliament ever assembled in those Islands of the Morning is to open its sessions. The best hopes may be entertained for the future of the empire so long secluded from the civilized world, which now seeks eagerly to range itself abreast with advanced States. But these hopes, in thoughtful minds, will not rest wholly or chiefly on the aptitude of the people for industry, economy, the pursuit of information, or for trade, debate, and their peculiar forms of art. They will not rest chiefly on the lines of railway and telegraph there being constructed, or on the annual imports and exports of fifty-odd millions. They will find a surer support in the fact that the Bible is now, and is always to be, a Japanese book; that many thousands of its people have grouped themselves in Christian churches; and that multitudes more are accessible to the

truth which comes to men through both the Testaments. The Bible is a lifting force which does not break. A Christianized state is full of vitality, not subject to decay. The future of Japan is in the hands of those who honor God's Word, and whose joy it is to make it known.

At the end, then, of this imperfect discussion, two things, I am sure, come distinctly to view: one, an interpretation of that which is past in our national career; the other, a prophecy of that which is to come. We cannot miss the essential secret of the extraordinary growth which has been realized by the American people since its prophetic germs appeared. The progress has been wonderful, but not magical. It has outrun precedent, and implied the guidance of a Providence in the heavens, but has involved no element of miracle.

The settlement here, to which our thoughts to-day go back, fairly represented the others made at about the same time along our coast, with others afterward in the interior. Indeed, recent ones at the West, made in the lifetime of many among us, show generally similar characteristics. Of a strong stock, in which were commingled different strains of kindred blood, trained to labor and self-control, with hereditary instincts claiming freedom as a right, and not shrinking before arbitrary force, the early inhabitants of this hamlet were planted on a soil offering scant promise to indolence, but an ample reward for faithful work. They were ready for labor, ready for struggle, accustomed to subordinate personal convenience to public welfare, and thoroughly possessed, through their fathers and by personal conviction, of the vital and magisterial truths which had come by the Bible. It was almost impossible, therefore, that their public life should not continue and be developed with constant energy. Their primitive property was not large, though for the time it was respectable. There is a touch of unconscious pathos in the brief inventories of their household belongings. They had few of our familiar instruments, fewer of our conveniences, none of our luxuries. They could not

manufacture, and they could not import. Tea and coffee they knew nothing of; spices and condiments, of whatever sort, they could not buy; of fruits they at first had none at all, save the wild fruits plucked from bushes or vines. Corn-meal and milk provided chief nourishment; "rye and Indian" made their bread stuff; and our finer wheat flour would have seemed to them almost as wonderful as did the manna, the angels' food, to the children of Israel. Clocks, carpets, lamps, stoves, they did not possess. Little glass was in their windows; almost less money was in their purses. Few books were in their homes; no pictures; and probably the only musical instrument was the pitch-pipe.

Men to-day cast away on a desert island, if saving anything from the fittings and cargo of the wrecked ship, would probably start with a larger apparatus of the furniture of life than the founders of this village possessed. But civilization can be built without a carpeted base. The piano is not necessary, may not always contribute, to social harmony. Glass is a convenience, but rain and snow can be excluded by wooden shutters, and light will pass, not wholly obscured, through oiled paper. Books are good, if of a good sort; but large collections of them are not indispensable to the founders of States, and more of moral manhood can be learned from hardship and toil than from all the volumes on crowded shelves. Some way, no doubt, must be devised for measuring and recording time, in order to the useful regulation of life, in order to any intelligible sequence in general affairs. But this may be done, well enough for the purpose, by the dial or hour-glass; and no English or Swiss watches were needed here when trains did not start on the minute, and horse races were as wholly in the future as were telephone wires or naphtha launches.

No doubt the life had sharp privations, was in many respects a bleak and hard one, which the physically feeble could hardly sustain, from which the morally weak might shrink. But the men had that in them, the women too,

which was more important than any aids to a cheerful convenience.

They had the robust strength of soul to which all else is merely auxiliary, which can dispense with all else and still perform distinguished service. Though their lands, unused to civilized handling, required incessant expenditures of labor, they were ready for these. Though surrounded by tribes easily becoming suspicious and hostile, and accustomed to obey every impulse of greed or anger, they were ready to fight for the lands which they had bought, and for the small homes which they had reared. If their life gave no chance for ease or luxury, was not gay and was not picturesque, it had its opportunities and its general relations. The lands and waters by which they were encompassed supplied a livelihood, and something to lay up. With the Bible open in every household, and schools established to teach children to read it, they felt themselves related to other regions, to other times, to great plans of Providence, and to future effects contemplated by these. The nearly fifty University men who were in Massachusetts before 1640, the nearly one hundred who were in New England within ten years after—most of them ministers, and many from Emanuel College—may not have added notable reinforcement to the physical sinews which with ax and mattock, spade and ploughshare, were striving to subdue the waste, but they brought large thoughts of God and His ways, and they made the religion for which they were exiles an element of unequaled power in the early colonial life. So the church was the central fact in this place; and the minister of religion was a principal citizen. He did not ask such place of leadership; it came to him as naturally as buds break from their sheaths in spring. Men came to worship, summoned probably by conch-shell or horn, with matchlocks ready, which rested during the long service on gun-racks still affectionately preserved. They were guarded at their worship by armed sentinels, but the worship was not intermitted. The eternities touched

time, God spoke to their souls, through the austere and solemn discourse. Their prayers were of faith, if in form not liturgic. If their singing was rude, their tunes few, the temper of praise was vocal in the dissonance; and to ears on high the seraph's song may not have borne a higher tribute. The Lord's Day was the day of general communion with the Invisible. The very stilling of all sounds of labor or of laughter was a sermon concerning the things supreme. The meeting-house was at once church, fortress and town hall, in which secular affairs were discussed and decided, not merely as a matter of present convenience, but because secular things, as done for God's service, became also sacred, and the Southold hamlet had its part to do for the Divine glory. The Mosaic law was at first its sufficient code; and a man must be in personal covenant with God, and with His people, to have voice and vote in public affairs.

These and other related facts are happily set forth in that excellent history of the town during its first century which has been prepared by him, for forty years the pastor of the church here, in whose presence with us we rejoice, and to whom we look for subsequent volumes, continuing the narrative to our day. The history which he has carefully investigated and affectionately recited is not romantic in its incidents and drapery, but it infolds the strong forces which I have indicated, and it presents in clearest view the sources and guarantees which here existed, from the beginning, of the virile and fruitful American life. As science finds the oak microscopically exhibited in the living acorn, so here we find the vital germs and sure predictions of vast subsequent progress and power. It is this robust and resolute life, which sea and wilderness could not daunt, and which early privation only trained to new vigor, which has shown itself in the following career of the people whose beginnings we love to remember. It has subdued regions stretching further and further toward the sunset, till they abut on the shores of the Pacific. It has largely assimilated the ad-

verse elements drawn to our coasts with incessant attraction from foreign lands. It has set itself against formidable political problems, and has found or forced fair answers to them. It has uncovered mines, launched a vast shipping on lakes and rivers, supplied to the country, in a measure to the world, an industrial apparatus of unrivaled effectiveness, built cities by hundreds, towns by thousands, and laid down ways of travel and commerce to the furthest borders which pioneers reach. It has made education more universal than in almost any other country, and has sent the institutions and the influence of religion wherever the log hut has been raised, wherever the camp-fire shows its smoke. In a measure, certainly, it has kept alive the early ideal of a nation made by the Gospel, as Cotton Mather said that our towns were, and applying its principles to public conduct. Without jealousy, or excessive ambition, it has sought substantially such prosperity as could be wrought by the hard hand of labor, and defended in emergency by the mailed hand of war: and, therefore, in defiance of whatever obstacle, it has brought the nation out of poverty and through blood to its present place of distinction in the world, and has linked it in relations of amity, correspondence and mutual respect, with the great states of Christendom.

As long as this life continues unwasted it will be ready for greater tasks, whatever they may be, which the future shall present. The shifting of power from one party to another will no more seriously check its operation than the shifting of tides in yonder bay defiles or dries the changing waters. The removal of leaders will no more stay the immense impersonal popular progress than the extinction of lighthouse lamps arrests the morning. Immigration from abroad, though coming in blocks, from lands whose training has been different from ours, will not retard the public progress, or start persistent antagonizing currents. It will steadily disappear in the expanding American advance, as ice cakes vanish in flowing streams. Even an increasing corruption in cities has its

only real threat in its tendency to impregnate with a malign force the national life. Our future history is as secure as that of the past, if only that moral life remains which was in the founders of these commonwealths, when peril did not frighten or hardship discourage them, and when their rude daily experience took from the Bible a consecration and a gleam. If this shall continue, vitally integrating, nobly animating, perennially renewing the nation which started from their seminal work, no bound appears to its possible progress. It will have the continent for its throne, the ages for its inheirtance. But if this fails, all fails. Multiplying riches will not then protect, will only indeed more fatally expose us. Democratic institutions will show no power of self-support. Any eloquence of speakers, or of the press, can only add a glitter to decay. Alienation and collision, confusion and division, will follow swiftly on moral decline; and our history will have to be written as that of other peoples has been, as signalized at times by great advance, and passing through periods of splendid achievement, but as closing at last in disaster and dishonor.

We may confidently hope that this is not to be. I am certainly no pessimist. I would not be rash, but I cannot despond. I have profound faith in God's purposes for the people which He so wonderfully planted and trained, and which He has conducted to such marvelous success. I have a strong faith in the people itself. I do not wonder that political theorists stand aghast before this huge, unmanageable, democratic nation, which defies precedent, traverses disdainfully speculative programmes, and lurches onward with irresistible energy in spite of whatever philosophical forecasts. But I believe, after all, in the distributed American people. It means to be honest; it is not afraid of what man can do; and it is capable of surpassing enthusiasms. Pessimism may spring from a scholarly temper, which shrinks from rude contacts, and is offended by vulgar boasts, which insists on immediate accomplishment of ideals, and would have the Golden Age sent by

express, which is therefore impatient and easily discouraged if a nation cannot be instantly turned, like a school or a parish, to better ways. But, practically, pessimism in this country, so far as I have observed, is a fashion with condescending critics, not commonly born among us, whose residence is too recent, their stake in the general welfare too slight, to allow much weight to their opinions; or else it is the weak cant of a native, dudish class, despising the work which was honored by the fathers, shining in club-rooms rather than in warehouses or on the exchange, with no animating sense of the verities of faith, too sensitive to noise to enter a caucus, too dainty of touch to handle ballots, and wanting everything, from trousers to statutes, to be "very English." The vigorous and governing mind of the nation is not pessimistic, and those who with shrill and piping accents utter prophecies of alarm have as little effect on its courageous confidence and hope as so many sparrows on the housetops. I think, for one, that the nation is right. Party spirit, often violent, sometimes brutal, may start fear in the timid; but party spirit, with whatever of either vulgarity or venom, is not as intense and not as threatening as it was in this country a half century ago. Political chicanery may frighten some, as if the foundations were out of course; but it cannot work effects as disastrous as have been some which the nation has survived. Our rulers may not always be ideal men, as heroes or prophets, any more than are their censors, but they are fairly capable and faithful, and whether elected by our votes or not we may reasonably expect that the Republic will take no detriment from them. The nation is still morally sound, at the centers of its life: intelligent, reverent, law abiding. Its rulers and policies are on the whole as farsighted as they ever have been. Its readiness to apply the principles of ethics to social usage, and to law, is as keen as at any time in the century. Its spirit is as full of resolute courage. Its future is bright, I cannot but think, with stellar promise.

But if a time shall ever come when labor ceases to have

honor among us, with the bread earned in the sweat of the brow, when a passion for sudden wealth, no matter how gained, becomes paramount in the land, and luxurious surroundings stir the strongest desire in eager spirits—when high mental exercise fails to attract men, and general education ceases to be held a vital condition of public welfare —when plans of salutary social reform are left to amuse the leisure of the few, but fail to engage the popular heart or to stir with fresh thrills the public pulse; if a day shall come when the nation is content to live for itself, and to leave other peoples without the help of its benign influence, when patriotic aspiration is lowered accordingly to the flat levels of commercial acquisition and party success, when men of the higher capacity and character cease to concern themselves with political duty, and leave it to professional leaders and expert traders in votes, when laws therefore come to be matters of purchase, and, ceasing to represent public judgment and conscience, cease to possess moral authority; if a time shall come, in other words, when self-indulgence and moral inertness take the place in the country of the earnest, faithful, strenuous spirit which built this hamlet, and all the others out of which the nation has grown—then we shall do dishonor to the fathers, and the history which began in unflinching toil and a superb sacrifice will close in shame. It is not at all as a minister of religion, but as an independent observer of society that I add my conviction that if such a time shall ever come, it will be when the Bible shall have lost its power for the general mind, and the day which hallows all the week shall have no more sacredness or prophecy on it for the popular thought; when the supreme vision of God and His government, and of His designs concerning this nation, shall have failed to move and uplift men's souls as it did beneath the Puritan preaching; and when that desire to glorify Him, and to hasten the coming of the kingdom of His Son, which in all the loneliness and the poverty of the fathers was to them an inspiration, shall have failed to instruct and ennoble their children. If this

shall be, the physical will not survive the moral. The coal and copper, the silver and wheat, will not assure the national greatness if the illustrious organific ideas shall have vanished from its sky. It will be the old story repeated: of decaying wood at the center of the statue, beneath casings of ivory, plates of gold. The wood gives way, and the shining fragments of costly covers, broken in the fall, are scattered far.

It is for us, and for each of us in his place, to do what we may, and all that we may, to avert an issue so sad and drear! We must do it in the spirit which here of old set village and church in charming beauty amid what then were forest shades. If we do not accept all the laws of the fathers, we must like them have the armor of righteousness on the right hand and the left. Whether or not we worship according to their precise forms, we must hold as they did to the supreme facts which give glory to the Scriptures. Our fight will not be with enemies like theirs, the gray wolf, the painted savage, but it must be as unyielding as theirs against whatever of evil surrounds us. Let us try so to stand in our place in the world as they would have stood if to them had been appointed our present relations to the country, to mankind. Let our highest love, next to that for God and for the household, be for the nation which they baptized in tears and struggle, "with water and with blood." Let us always remember that next in honor, and in importance of work, to those who are called to found commonwealths, are those to whom, in milder times, with ampler means, but in the same unshaken spirit, it is given to maintain them! And may the blessing of Him whom they saw, like one of old, an unconsuming Splendor in the wilderness bush, be upon us, as it was upon them, till the expanding prosperity of the nation which had its seed-field in their cabins widens and brightens into such consummations as even their majestic faith could not expect! And unto Him, their God and ours, be all the praise!

Dr. Whitaker: The congregation are now requested to join with the choir in singing the celebrated ode of Mrs. Hemans to the music written by her sister Miss Brown. The words are on the second page of the programme.

At the close of the singing the Rev. Edward S. Wheeler, pastor of the Baptist church of South Framingham, Massachusetts, pronounced the Benediction, thus:

Now may the grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship and communion of the Holy Spirit abide with us all forever. Amen.

LUNCHEON.

At the close of the forenoon meeting in the church, the Luncheon Committee had spread their tables in Belmont Hall, for the entertainment of the members of the Bands, and for the accommodation of very many others who ordered luncheon at their own charges. The Committee of Arrangements supplied the Bands through their leader, Mr. George B. Reeve, with a hundred luncheon tickets, as a token of appreciation of their public spirit and readiness to make a very desirable and generous contribution to the attractiveness and excellence of the proceedings of the day.

THE PROCESSION.

The intelligence and foresight of Mr. Alva M. Salmon had made an admirable plan for the procession, which he began to form at 1:30 p. m. He was assisted by his efficient aid, Mr. Charles Floyd Smith. The place of the formation was the Main Street of the village, where the road that comes up from Town Creek, on the south, and Railroad Avenue from the railway station, on the north, meets the Main Street at right angles. At this point the original home lot of the Rev. John Youngs is on the south-

west corner; of his eminent son, Col. John Youngs, on the southeast corner; of William Wells, Esq., the lawyer of the first generation of Southold, on the northwest corner; and of Samuel Youngs, on the northeast. A few minutes after 2 p. m., the procession began to move in the following order, with marching music:

1. Cutchogue Veteran Drum Corps, whose members have played together for fifty-three consecutive years.

2. A company of young men and boys on bicycles.

3. An Indian canoe mounted on wheels and containing three men representing an Indian scout paddling, an Indian chief in full costume of a Long Island tribe, and an English pilot holding a very ancient spy glass and dressed in the garb worn by one of his craft in 1640.

4. An ancient cart drawn by four yoke of grand red oxen, the cart containing the household goods, furniture and utensils of a family of the olden time. The members of the family, old and young, were seated upon their possessions and attired in extremely antique fashion. They appeared as if on their way to make a new home in the wilderness. The moving spectacle won the steady and admiring gaze of all beholders.

5. Carriages conveying the Committee of Arrangements, the speakers, and the invited guests—some of these were representatives of various Historical Societies, and others were persons of distinction from different parts of our country.

6. A cabriolet containing a gentleman and lady in the costume of 1776, and representing George and Martha Washington, with their negro coachman in livery.

7. A cavalcade of citizens on their own steeds.

8. The Mattituck Cornet Band in their gay and fine uniforms, with their shining instruments and cheering music.

9. The firemen of Southold equipped and girded for service.

10. An assemblage of large wagons drawn each by

either two or four horses in harness. Each wagon was profusely and tastefully decorated with flowers. Some of these wagons were filled with young women, others with girls—both classes dressed in white, resplendent with the beauty of youth and joy, and bearing aloft appropriate banners and other signs of festivity and gladness. Legends on the wagons indicated the different villages of the town whence they had severally come.

11. The Orient and the Shelter Island Cornet Bands united, making a large company, in attractive uniforms, with their polished instruments and animating music.

12. A numerous body of citizens of German birth, bearing aloft the intermingled flags of their fatherland and the starry banner of their adopted country, presenting one of the most striking features of the glad procession.

13. The Southold Band in new and splendid uniform, marching in well trained order, and with their gleaming and sonorous instruments marking the step for the crowds that on each side of the procession itself kept pace with it.

14. Then came the last and grandest part of the festive column. It was no warlike array, but a peaceful train of five hundred carriages filled with patriotic and rejoicing people from all parts of the Town and even from the great cities. They presented every imaginable style of make and decoration. Some were plain and others ornate. Many were costly vehicles, with richly caparisoned and prancing horses before them. Most of them were the family carriages of prosperous villagers and country people. Their variety was so limitless, and the differences of their decorations so very great, that they presented unceasingly to the thousands of beholders, through whom the procession moved, an ever new and varied aspect. In no part of the line was there even the faintest intimation of sameness or monotony. The responsive looks, if not responsive voices, between thousands of people in the carriages and other thousands along the Main Street, on the piazzas and in the doors, windows and balconies of the dwellings, and at other points of advantage to appre-

ciate the joyous spectacle, could not fail to impart exhilaration to the scene.

According to the well devised plan, and under the skillful management of the Director of the procession, its different parts had been adjusted and brought into their respective places, and it began to move promptly at 2 o'clock. It proceeded eastward half a mile as far as the L'Hommedieu House, at the head of Town Harbor Lane. There it turned around and went westward a mile, as far as the Soldiers' Monument, where it turned again and retraced its course to the head of Oak Lawn Lane, into which it wheeled and proceeded southward nearly a mile to Oak Lawn Grove, on the banks of Dickerson Creek. It was about two miles in length, and required an hour to pass a given point. As it moved through the Main Street the attractiveness of the decorations in every part of the village won delightful observation, and happily conspicuous were the names of the early settlers. The Committee on Historic Sites had caused these names to be legibly painted in capital letters on plain boards, and had attached these boards to trees between the broad street and the sidewalks on each side in front of the respective home lots of the original owners. Thus thousands in the procession, as they advanced, could see the sites of the several homes of Pastor John Youngs, Col. John Youngs, Lawyer William Wells, Capt. John Underhill, Lieut. John Budd, Mr. Barnabas Horton, Matthias Corwin, Richard Benjamin, John Herbert, John Tuthill, Henry Case, Thomas Moore, John Booth, Peter Payne, John Corey, and others, while farther east and west than the route of the procession were the homes of Barnabas Wines, William Purrier, Philemon Dickerson, Richard and Thomas Terry, Robert Smyth, Peter Payne, and others, about forty in all.

When the head of the procession reached Oak Lawn, whose use for the celebration had been generously granted by its owner, Mr. Samuel Dickerson, there were hundreds of carriages and thousands of people already on

the grounds. The place is admirably fitted for the purposes of the day. On the east and on the west of the gently sloping, smooth, wide lawn itself are extensive groves of fine oak trees, whence all the undergrowth has been removed, so that carriages can be driven here and there in different directions among the noble trees. On the north is an open space with a level half-mile track around it for training and speeding horses; and around this track the head of the column made one turn, so that when the first mile of the procession came upon the lawn to disband, half of it came out of the grove on the west and half came from the track on the north. South of the lawn and the groves are the tidal waters of Dickerson Creek, flowing up through Peconic Bay from the ocean, and giving health and refreshment to the air.

Under the direction of the Committee on Platform and Grounds, there had been erected a platform and seats for nearly two hundred singers and players on instruments. Provision had also been made for officers, speakers, and invited guests. On the north of the platform and on the wings, where the ground was higher than in front at the north, had been constructed extensive systems of seats for hearers and spectators. They were all filled as soon as the procession disbanded. The scene was picturesque. Mrs. Martha J. Lamb, editor of the *Magazine of American History*, from her position on the platform as an invited guest, briefly describes it in that periodical, which contains an illustrated article on the celebration from her graceful pen. She writes: "Circling about the platform in the grove, ten thousand or more people formed a compact mass of varying color on every side, while just beyond this crowded amphitheater was an outer circle of double and triple rows of equipages. The sun looked blandly through the leafy trees upon the pretty scene, and the breezes were deliciously soft and balmy."

At a convenient point near the eastern edge of the lawn an additional well had been driven in order to facilitate

the supply of water for a thousand horses during the possible high temperature of a day in August. Many of them had been driven twenty or thirty miles to convey persons to the celebration. Water was needful also for several thousands of people who were on the grounds throughout the afternoon. Other conveniences had likewise been made the subject of forethought and preparation.

On the arrival of the procession a great throng gathered around the platform and a thousand copies of the printed programme were quickly distributed among them.

The Hon. James H. Tuthill, the Surrogate of Suffolk County and the Judge of its Court of Probate, had been chosen by the Committee of Arrangements to preside at the afternoon meeting. He was born and has all his life resided within the bounds of the original Southold town. He took his place upon the platform in due time, and said:

Fellow Citizens, Ladies and Gentlemen:

You will be called to order by the Veteran Drum Corps that has been serving its country in just this thing for fifty-three years. We are glad they are with us to-day to give us the drum beat.

Its members, who are partly on one side and partly on the other side of fourscore years, then played "The Assembly."

This was followed by selections played by the Cornet Bands.

Then Judge Tuthill, holding an old gun in his hand, said:

My Friends:

This gun, it is said, was brought from England by Barnabas Horton, in the year of our Lord 1640, and was willed by him to descend to the oldest Barnabas Horton living in the town of Southold. It is now owned by Barnabas B. Horton, of New Suffolk. Its mission two and a

half centuries ago was to protect assemblies from the barbarians, and if there be any Rip Van Winkle barbarian here who does not obey the commands of the Chairman, the gun is here now for the same service as of yore. Please remember that. (Laughter, and a voice: Keep your powder dry.)

I am filled with admiration for the music of these five bands. So well they play together, I think their instruments must be made of some superior metal, a quinqua-composite not inferior to the Corinthian brass.

May we now hear from the representative of Shelter Island? (No response.) Shelter Island says we heard her representative in the orator of the morning.

The bands again played appropriate selections.

Judge Tuthill said: The chorister of Southold Church for the first thirty years of this century was Mr. David Horton. He is with us to-day only in four generations of his descendants. We call upon them for a song.

Representatives from the four generations then united in singing, in "ye olden style," to the tune "Liberty," the ode beginning with these lines:

"No more beneath th' oppressing hand
Of Tyranny we groan,
Behold a smiling happy land
That Freedom calls her own."

Music by the bands.

Judge Tuthill remarked: The bands have just given us "Only one Mother, my Boy." In this celebration the three towns, Southold, Shelter Island, and Riverhead, say to us, "Only one mother, my boys."

In early times, Southold set Shelter Island by herself, an island gem sheltered by islands, to be forever a pleasant retreat. In 1692, she set off another portion of her territory, generously giving up her only river, and as we Riverheaders say, "Losing her head." To-day River-

head is represented by Nat. W. Foster, President of the Suffolk County Agricultural Society, an institution of which we are justly proud.

PRESIDENT FOSTER'S ADDRESS.

LADIES AND GENTLEMEN:

It very often happens, you know—in fact, it is nothing strange in your own family and in others, when a mother has company and wants to show off the children, to call on the oldest or brightest first. Southold now has called her first-born, Shelter Island, but no response. Shelter Island was on hand this morning, and very handsomely she behaved. We were much pleased, but now she heeds not the mother's call. How embarrassing! Would it not be very undutiful of us, when Riverhead, the second child, is called, were we too not to obey?

The story is told that, some time ago, before gates were used on ferryboats, an Irishman, in his hurry to catch a boat that had just left the dock, jumped with such force that he fell in a heap, not in the water, but on the deck of the boat. Gathering himself up in as good shape as possible, and looking around, he was surprised at the distance from the dock, and exclaimed, "Holy Moses, what a lape!" If our fathers could meet with us to-day, we think they too would exclaim, "What a lape!"

As we enter these beautiful grounds, can you wonder that they located here, if as beautiful then as now? This beautiful creek was then here. This beautiful river, too, of which we were told this afternoon Southold gave away a part, and thereby lost her head, doubtless then ran on as joyously to the sea as now.

No wonder, then, they tarried and chose here their abiding place. I, for one, am glad they did. They builded better than they knew, and the seed they planted then grew and still grows here. We reap the benefit of it.

Now what are we to do? Two hundred and fifty years hence, when those then living here shall gather to cele-

brate the Quin-Centennial of this town, what will they say of us? WILL THEY KNOW THAT WE HAVE LIVED?

Are we doing anything whereby humanity is being made better? Anything for which men shall have reason to thank God that we have lived? Let us see to it that we so live that, dying, we leave behind us

> "Footprints on the sands of time;
>
> Footprints that perhaps another,
> Sailing o'er life's solemn main,
> Some forlorn and shipwrecked brother,
> Seeing, shall take heart again."

After leaving home this morning to come here, I was told that I was expected to speak for Riverhead town, and would be allowed five minutes in which to do it. I esteem it a great honor and a grand theme, but how inadequate the time!

Riverhead is well known to all, and she is also greatly feared by some for her Riverhead jail and her Riverhead "ring." Neither of these am I here to represent. Formerly a part of Southold town, whether as a girl she was, as girls sometimes are, wild and giddy, causing her mother anxiety and trouble, or because of rapid growth the mother found it difficult to handle her, we know not; but it was deemed best for her to set up housekeeping on her own hook, and she has been at it ever since. I am glad to say the relations between mother and daughter have ever since been of the most friendly character.

From her situation Riverhead acts as a sort of bridge, connecting Southold to Southampton and the rest of the world. It seems that our fathers knew little of the capabilities of the goodly land to which they had come. For, not many years ago, it was thought impossible to grow wheat in Southold town, but instead they sent to Brookhaven town for it. One would hardly believe it now, seeing in July her broad fields rustling with ripe golden grain, and knowing that Southold and her two daughters, Shelter Island and Riverhead, raise annually more cauli-

flowers than all the rest of the United States. As we think of it, we are led to exclaim with the Irishman, "What a lape!"

We know not whether the fathers brought here the seeds of the cauliflower, but they did bring other good seeds which they cultivated with great care, amid hardships and clouds perhaps to us unknown—the fruits of which we commemorate to-day.

Their heroic worth and their devotion to the principles they loved, for which they left their homes and their native land, not to seek great wealth, but for freedom to worship God—these all inspire us to stand true to their God, to their Bible, and to their righteous principles.

From Riverhead many of the good people and many of the good influences that have done so much for the advancement and benefit of the county have started. Here many of those which have started elsewhere find encouragement and friends. Here, too, besides the jail and the "ring" before spoken of, are the grounds and buildings of the Suffolk County Agricultural Society, the institution of which our Chairman told us we are all justly proud; an institution which has done and is still doing much to develop the resources of the county and for the betterment of the community. It is an institution for which your best thoughts and energies should be put forth.

As you are aware, Southampton has already celebrated her 250th anniversary, and Southold celebrates hers this day. We all rejoice that it is a decided success. Now, we want to give this fall, at the coming Fair of the Agricultural Society, a continuation of these celebrations, making it a celebration of the settlement of the East End of Long Island; and I trust you will all be there to aid it. All in favor say aye. (This call was responded to, at first rather feebly, but when made again, with considerable enthusiasm.) That is the way to do it. Now throw off your coats, put your shoulders to the wheel, and do your best. We want this old canoe, and this family of old settlers in their cart drawn by these four yoke of oxen. Yes; we want all these

old things to remind us of the early settlers and their customs.

I am glad to be able to announce that we have secured the services of one of Southold's townsmen, Mr. Stuart T. Terry, to take charge of these old relics and keepsakes, and you know they will all be safe, for they will be in good hands. Now, we want you all to have a regular house-cleaning time and see what old-timers, curious and strange, can be brought out. There are many old things in this old town which would please and instruct us all. Let us see them at the Fair. And now, before taking my seat, I want to say to you that I am heartily glad to be here. I am heartily glad to see you all here. It fills me with courage, because you all love old Suffolk. Southold's success is sure; we are all proud to see it. Riverhead's success is the success of the whole county. No place in the county can succeed without being of advantage to the rest of the county. Then let us not forget that we are brethren with one great work to do, working on as did those who have gone before us, ever zealous, ever jealous for the welfare of our homes and our native land. And may God bless us all!

Judge Tuthill said: The population of Southold composite is 13,096. Shelter Island has 921; Southold, 7,675. The count of Riverhead is not quite complete. (Mr. Reeves says the "ring" is so close they cannot get inside to count.) The approximate number, 4,500.

Now we will have some singing under the direction of Mr. Horton.

Mr. D. P. Horton said: All who have the music will please sing the melody to the first stanza. The second and third stanzas, sing the parts which please you.

The audience then arose and sang:

The Pilgrims' Flight.

T. B. Force. D. P. Horton.

Andante.

1. Fair Isle! fare - well, though o'er the heart, Comes sor - row's
2. By O - cean's bree - zy breath was blown The Pil - grim
sha - dow as we part, Thy neck - lace is the foam - ing
to a wild un - known, Cold was the night, the for - est
sheen, That O - cean twines a - bout his Queen. But lo! the
bare, But Lib - er - ty was in the air. Not death could
ty - rant press - es hard, From him we fly, 'gainst him we guard.
quench, nor ty - rant tame His love for that ce - les - tial flame.

3 Through cycles past we love to trace,
The story of our fathers' race;
The race that bare the torch on high,
When freedom flashed athwart the sky.
That light now blazing from its birth,
Shall brighter yet illume the earth.

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After the singing the Chairman said: However pleasant are your homes in Southold, it is fortunate you cannot keep all your boys at home. One of them comes back to-day, and will represent to us the present generation. You will be glad to hear the Rev. William F. Whitaker, of Orange, New Jersey.

ADDRESS OF REV. WILLIAM F. WHITAKER.

MR. CHAIRMAN, LADIES AND GENTLEMEN:

The present generation, in whose behalf something must be spoken, is impressed with the resemblance between to-day's celebration and the religious services of the Chinese. This anniversary programme is highly "Celestial." Our brethren with the almond and diagonal eyes, and the black and braided hair, the flowing sleeves and the less ample shoes, are nothing if not devout; and their devotion consists in large part in the worship of their ancestors. The name, fame, family, age, and excellences of their sires are inscribed in gold upon tall tablets. Before these gather Ah Sing, Mrs. Sing, and all the small Sings, to glorify the greatness of the many Sings who have gone before. Extremes meet. To-day we are one with the antipodes. We have become Chinese, and ancestral worship holds sway from the Point at the Orient to the Head of the River.

To this adoration of the ancients we of the present age raise no objection. On the contrary, we are taking a large share in the celebration. Who built this platform, and who adorn it with their wisdom and beauty? Who sing these songs and sound those cornets? Who drove the oxen? Who paddled the canoe through the evergreen waves? Who gave us a glimpse of George Washington? It is the present generation: and the youth and women and men of to-day are eager to honor the ancients —those men whose names are now upon our tongues and are spoken even by the trees along the village streets.

In looking forward to this celebration, our generation has found its only embarrassment in its ignorance. We

lack, what others seem to possess, a long and intimate and personal acquaintance with those heroes of 1640. Very happily for us, and thus for the whole celebration, this ignorance is departing. After the instruction received this morning—the information derived from Storrs so well furnished—and in anticipation of Moore this evening, we no longer hesitate. With one voice we exclaim: All honor to our forefathers!

I. In the first place we credit the story of their worth. Looking back at them, across these eight generations, we are disposed to believe every good report that has been made in their honor.

(*a.*) They seem to have been men of Candor; and Candor means whiteness, clearness, purity, freedom from stain. They were candid in their trading; they were honest. They were candid in their thinking; they were sincere. They were candid in their talking; they spoke the truth. Their language was the plain, strong Saxon. They did not refer to a spade as that useful instrument employed in the cultivation of the soil, fashioned of wood and furnished at one extremity with a metal apparatus suitable for making incisions in the earth, and supplied at the other extremity with an ingenious arrangement by which the instrument can be apprehended and manipulated! No; they called a spade a *spade!* In our day the theft of a vast property, the wrecking of a savings bank, the robbery or ruining of a railway, the capture of a State Legislature, is called a clever *operation* or a new *deal.* The men of 1640 would have branded it a huge *swindle* or a shameful *steal.* We cover up dishonesty with long words and smooth phrases. We speak of the misappropriation of funds, the diversion of revenues, the conversion of receipts, the hypothecation of securities, and the embezzlement of assets. If such colossal iniquities could have existed two hundred and fifty years ago, they would have been called *sins* and treated as *crimes.* For, as we must believe to-day, our forefathers were candid in talk and thought and trade. Their love for cleanness was like

that of the dying father in Old England. Calling his sons to his bedside, he said: "Boys, you will find that my property is not very large: divided among you it will make none of you rich. You may be disappointed; but, boys, you can have the comfort of knowing that in the money received from your father there was not one *dirty shilling!*"

The men of New England and Southold abhorred dirty shillings, dirty schemes, a dirty character. They were like the little ermine whose spotless fur was used for centuries for the adornment of the robes of king and judge, furnishing in its whiteness an emblem of honor and integrity. Naturalists tell us that when this timid creature is pursued by the hunter it will halt and allow itself to be captured rather than permit its unstained coat to be soiled by mud or mire or morass. Driven toward a barrier of dirt and refuse and slime, it will turn and await the coming destroyer, instead of seeking escape by dragging its fur through uncleanness. The men whom we are honoring to-day were men of whiteness. They loved clean thoughts, clean words, clean deeds. We praise them for their Candor.

(*b.*) They were men of Courage. They dared the wrath of tyrants. They braved the boisterous ocean, pathless, uncharted. In frail ships with rude sails, unaided by steam or twin screws or licensed pilot, they steered day after day and night after night toward the great Western unknown. Landing, they found the wilderness, wild beasts and wilder men. The story of those early years—where can you find its parallel? Search the annals of other lands; scan the records of human achievement in other centuries; sift the stories and legends of man's trials and triumphs, and you will fail to discover any courage surpassing that of our sires! Yea, it was a courage rare and robust which our fathers brought to the task which God had set before them.

(*c.*) Moreover, these heroes of 1640 were men of Conscience; and in this we find the secret of their Candor and their Courage. They lived as seeing Him who is invisi-

ble. They listened for His voice, and they believed that they heard it in their bosoms. Trained to live as in His presence, they sought to show Him clean hearts, and words and deeds unstained. Taught to act at His command, they shrank not before the face of man. Conscience made them candid and courageous. What to them was a British king, when daily they received messages from the King of Kings! What was the storm-tossed Atlantic to men who realized companionship with the Omnipotent, and believed that the winds and waves were His servants! What fear had they of cruel winters and more cruel foes, when a voice within each breast spoke of One who heard the cry of a raven and marked the fall of a sparrow?

Thus do we recognize the worth of our ancestors and honor them as men of Candor, Courage, and Conscience.

II. We propose, in the second place, to cherish their memory. The times demand this. The iconoclast is abroad. The blows of his hammer fall thick and fast. Our dearest idols are not exempt. Nothing is so venerable, nothing so sacred as to escape the strokes of the destroyer. For example, there was William Tell. What a magnificent hero he was in our childhood! It was a glorious story! How it thrilled us as we spelled it out in the old Third Reader! How carefully we studied the pictures! How well we knew all the details of tyrant, cap, bow, boy, boat, apple and arrows! When we became men some of us visited Tell's home. There, in the heart of Switzerland, we found Bürglen, the village of his birth. Not far away, at Altdorf, we saw the place where stood the pole which held aloft the tyrant's cap. There, too, is the monument marking the spot where the lad, whose head wore the ruddy apple, waited expectant beneath the linden tree. Not many miles away is the little chapel, standing at the water's edge, and marking the precise place where Tell jumped from Gessler's boat. Near Küssnacht is the lonely spot where Tell met Gessler, and "he who could make a mark of his child's head" took "aim unerring at his foeman's heart." Then we visited the little

Schächen, the narrow, swift, roaring torrent in which our hero lost his life. Tell, in his old age, saw in this stream

> " * * a struggling child,
> While on the bank the mother
> In helpless fright ran wild.
> He plunged to do that rescue :
> He sank to rise no more
> Until, with weeds and timber,
> He floated dead to shore."

How real Tell seemed in those August days! But, alas! we are informed that there was no apple, no arrow, no Tell! The encyclopædia dares to dismiss the story as "legendary." The Board of Education in Tell's own land has voted that the narrative of Tell's exploits shall have no place in the school books of the Swiss Republic. Thus the idol of our childhood is torn from its niche! The hero of our youth is banished! The editor and the educator laugh at our tears.

We fear that the fate of this Swiss man awaits a certain American maiden. Who has not been touched by the story of Pocahontas, the daughter of Powhatan? If we can trust those wood engravings set before us in school days, she was an exceedingly comely and charming brunette. We were taught that, when something less than sweet sixteen, she rushed in at a critical moment, threw herself upon the prostrate form of one Mr. Smith, and by her pleading saved the prisoner from the clubs which had been raised to dash out his brains. She was a heroine, and became dear to every class in American history. Perhaps you have visited Jamestown, drawn thither by your admiration for her brave deed. But what do we see and hear? When Archbishop Whately dared to urge "Historic Doubts relative to Napoleon Bonaparte," the Corsican was alive, and had opportunity for two years in which to speak for himself. But the cowardly iconoclast of to-day saves his attack until two centuries have rolled over the grave of his victim. Then he walks forth boldly and strikes defiantly. Pocahontas has not escaped. In a standard

work bearing the imprint of long-established and reputable publishers of New York, one reads this destructive sentence touching the bravery of Powhatan's daughter: "Recent researches discredit this story." What will be left? The Swiss hero has gone; the dusky maid of Virginia is going; and the long-handled hammer of the image breaker is reaching up toward that lofty niche in which stands Christopher Columbus! It is becoming fashionable to minimize his achievement. It may be well for the ambitious city on Lake Michigan to pause in its selection of a proper site, and consider calmly and carefully whether there *was* any discovery in 1492 of sufficient originality to warrant the proposed Columbian Exposition. In days like these, when neither age nor sex nor services can protect from the blows of the destroyer, it shall be the purpose of our generation to cherish the memory of its ancestors, and insist upon the historic reality of Youngs and Horton, Wells and Terry, Moore and Tuthill, Glover and Case, and their companions in settlement and residence.

This most laudable purpose is furthered, in the first place, by this massing of ourselves together by hundreds and by thousands. There is power in a crowd, especially in a crowd of lineal descendants. Here we are, score after score, to furnish ocular demonstration of the existence of one Barnabas Horton. Let all those in this vast assembly who are the kindred of that brave settler, related directly or indirectly, indicate the fact by a hearty "aye." (In response to this request, a large number in the audience answered "aye.") After that chorus, after such testimony, who can dare to doubt the historic reality of Barnabas Horton? In coming years his "cask" may crumble to dust; his Bible may be buried from sight; but with the ring of these voices in memory, we can cling fast to the belief that there was such a Horton. He would be very rash who, in the presence or in the neighborhood of this large and enthusiastic company of descendants, dared so much as to suggest any historic doubts as to the existence of this Barnabas.

In an adjoining niche, in our collection of worthies, stands William Wells, the Sheriff. Let every Wells here —Wells by birth and Wells by marriage—bear witness to his presence or her presence, as did the Hortons, by shouting "aye." (Loud "ayes" from many parts of the grove.) In the same way a company of Cases, a corps of Conklins, a host of Hallocks, a multitude of Moores, a tribe of Terrys, and a troop of Tuthills, could make themselves known, and make these woods ring with their accordant voices.

A second means for the furtherance of our purpose, touching the facts and the fame of our ancestry, will be found in the increased interweaving of the old family names. An excellent beginning has been made. Just see how to-day the names of 1640 are intertwined and intertwisted and interlaced. We are familiar with such combinations as Horton Terry, Terry Horton, Horton Case, Case Jennings, Case Terry, Goldsmith Tuthill, Tuthill Terry, Wells Hutchinson, Hutchinson Case. Let the good work go on! Let the intimate intermingling of the names continue. But what law, written or unwritten, confines the combinations within such narrow limits? In honor of this grand anniversary and of the good men of 1640, let some sturdy babe of fine promise, just starting upon life's journey, receive and rejoice in some such name as this: John Conklin Corwin Mapes Moore Salmon—Smith! Another infant, not less ambitious, might support or stagger under William Wells Wines Youngs Tucker Jennings—Jones! A third, with parents not less loyal to 1640, might creep or cry or crow as John Budd Benedict Dickerson Glover Herbert—Brown! In this way, what even now is difficult would become almost impossible. Then no hero of 1640 could be torn out of history. He would be rooted so thoroughly in the nursery, the play ground, the school room, the shop, in the post office, the directory, the poll list, the tax levy, that he could be explained away by doubting antiquarian or questioning genealogist no more than this tall hickory or yonder

broad oak could be laid low by the roll of these drums or the blasts of those trumpets. Two hundred and ten years separate us from Barnabas Horton; but Barnabas Horton is here! He is a member of the Committee of Arrangements. There is his name in print on the first page of your programme!

Would that all of the pioneers were represented to-day by namesakes.

III. The present generation, while giving due credit to the excellence of its ancestors, and resolving to cherish their memory, does congratulate itself that its very distinguished forefathers are so far away. We like them, but we like them at a distance. Doubtless they were most excellent people, but they please us much better as remote ancestors than they could as near neighbors. Distance lends enchantment, sometimes; and this is one of the times. The good people whom we are delighting to honor look better across the distance of centuries than they would across the street.

The reason for our self-congratulation will appear if we sketch, even imperfectly, the home life of 1640. Let the good housewife of eight generations ago be introduced. We cannot speak of her features, for no likeness has been preserved. No Daguerre had been born. Ambrotypes and tintypes were unknown. She never faced a camera, and never was flattered in a cabinet photograph. She did not push the button of a Kodak, and was not startled by the flash light. Her dress was *à la mode;* but such a *mode!* Her feet wore huge and home-made shoes. These were never protected by a pair of rubber overshoes. No gossamer cloak shielded her from the rain. Her head was untouched by a rubber comb, and no rubber hairpins restrained her tresses. When through age or accident her teeth grew less, no new supply neatly mounted on vulcanized rubber could be obtained. In the preparation of her wardrobe, no aid was rendered by purchased patterns. No sewing machine lightened her labors; and as she followed the long seams by hand, no

smooth spool cotton assisted her. The floor of her home boasted of boards, perhaps; but upon it there was little carpet, and none of the kind made, as Pat said, "by Mr. Brussels." Her house did not boast of a stove, and the use of coal was unknown in kitchen or parlor. She never scratched a match, never knew the comfort of a kerosene lamp, and never attempted to aid her fire by the application of kerosene oil. On her walls hung no chromos, no photogravures, no time tables, no advertisements in lithograph. On her table there were no daily papers, and thus her reading was not of "second class" matter. Her shelves held few books, and none of these had been "Entered according to Act of Congress." Of her few rude household utensils, not one was of American patent. The front door had no bell pull, the granary had no spring lock, the barn had no lightning rod. Calling at dinner hour one might, perhaps, have found a cloth on the table, but he would have seen no forks, little crockery, a few metal plates and dishes. Coffee was a luxury, and tea was used rarely. In the pantry there was no condensed milk or pressed beef or compressed yeast; no canned salmon, or California peaches, or baking powder. The du ties of Monday were met without assistance from washing machine or clothes wringer; and all the soap was of the good woman's making. In writing, the housewife of 1640 could not find a steel pen; she did not use envelopes; she never moistened a postage stamp; she never sent a postal card; she did not dream of mailing her letter to the antipodes for five cents. Her ear never heard the click of the type writer, or the "Hello" of the telephone. Her heart was never saddened or gladdened by a telegram, and never astonished by a message carried by cable through the depths of the Atlantic. Her patience was never tested by the whims of a stylographic pen. Her anger was never aroused by seeing the uniformed messenger boy, whom she had summoned in haste and sent forthwith for the family physician, busily engaged in playing marbles with a uniformed companion on the next block.

When she went from home, she may have used horses rather than oxen, but the journey was made in a wagon without springs. Not once did she enter a street car, never did she climb to an "elevated station." She never heard the whistle of a locomotive, never rode a mile in a steam car, never embarked on a steamboat. Her team was never frightened by a bicycle, and she never mounted a tricycle. The train of parlor cars, in which one can sit and eat and sleep, consult a library, write letters, send telegrams, employ a type writer, visit the barber, and take a bath, and in six days journey from the Hub of the Universe to the Golden Gate—of this she did not dream in her wildest visions.

She may have been musical, but her home held no piano, cabinet organ or melodeon. Certain discordant tunes sung by her grandfather, a few pages of "buckwheat" notes copied by her brother, some "worldly songs" learned from her mother; these were her aids in musical culture. She had never seen the Red, White and Blue, and had never heard of the Star-Spangled Banner. For her there was no Twenty-second of February and no Fourth of July. No one "lined out" My Country! 'tis of Thee. Not once did her husband whistle Yankee Doodle, and never did she hear her son sing the story of John Brown's Body. The musical shoemaker who "whipped the cat" all winter long, and marched from house to house with his kit of tools and precious fiddle, not even once did this chief musician venture upon Marching through Georgia. Of thorough bass and pipe organs the good woman of 1640 was as ignorant as of Sunday School hymns and Tonic Sol Fa.

On Sunday she went to church, and she made her preparations on Saturday afternoon. The foot stove and "meeting seed" were made ready. The place of her pew in the plain edifice was not due to the depth of her husband's purse or to the preference of her pretty daughters, but to the arrangement made by the wise men appointed to "seat the meeting house." Once in her pew, with stove

under foot and seed in hand, she listened to the wonderful performances of the choir and to the sound and solemn discourse from the pulpit. The sand ran slowly in the hour glass, but no stanzas could be omitted in the psalm, and no "head" in the sermon. But in all of those long services the heart of that tired woman was never soothed by hearing "My Faith Looks up to Thee," "Nearer, my God, to Thee," "Jesus, Lover of my Soul," "Abide with Me," "One Sweetly Solemn Thought," or "Rock of Ages." Her faith was never strengthened by singing with the congregation, "All Hail the Power of Jesus' Name," "Onward, Christian Soldiers," "Awake, my Soul, in Joyful Lays," "When I can Read my Title Clear," "Blest be the Tie that Binds," or "Guide me, O Thou Great Jehovah." Of these twelve hymns, now well known and highly prized, not one was in existence in the days of Pastor Youngs.

At last her earthly life was over. There was no undertaker of skill and experience to give directions for the care of the body. Kind neighbors, awkward and half afraid, and destitute of all conveniences, prepared the remains for burial. The village carpenter made a box, rough, rude, unpainted. In this the corpse was placed, and the lid was fastened with the noise and jar of hammer and nails. The funeral was at the home. The open bottle stood near the dead body, and the guests showed the degree of their sorrow by the depth of their draughts. The service over, a springless and jolting wagon or a bier often made unsteady by the state of the bearers, conveyed the coffin to the burial place; and there, with scant ceremony, with primitive tools, and with an absence of the soothing ministries of flowers, the dust was committed to the earth. The rude box was buried in a shallow grave.

My friends, this sketch is only an outline; but is it not full enough to suggest abundant reasons for our self-congratulation? In honoring our ancestors, in crediting their excellences, in cherishing their worth, none shall be more

prompt and more proud than the members of the present generation. But we do not conceal our gladness at the fact that two and a half centuries separate us from those illustrious progenitors.

This is the day of the historian. We have been busy with the past. Where is the prophet? Who can speak for the future? We believe in our generation. It is the best that the world has seen. But in the light of the last twenty-five years, who dares to say what excellences the next two hundred and fifty years may bring forth? In view of the amazing changes of the past quarter century, what wonders without parallel may fill the next quarter millennium? May those who gather in 2140 have even more abundant reason than this generation for praising the God of their fathers!

At the close of the Rev. Mr. Whitaker's address, Judge Tuthill said: The Rev. Mr. Abbott, with the support of the choir, will sing "One Thousand Years."

"A Thousand Years, my Own Columbia,"

was then sung with fine effect.

The Chairman then said: If such pleasant stories as those of William Tell and of Pocahontas may be torn out of what we deemed veritable history, we must encourage the Historical Society, whose province it shall be carefully to sift the false from the true, to separate fable from fact, and to give to posterity a reliable record. We are disappointed to-day as to a representative of the New Haven Colony Historical Society. By the instrumentality of that Colony our town was founded. But unhappily for us now, the representative of that Society, on account of illness in his family, is prevented from being with us.

The Suffolk County Historical Society, which is yet young, but vigorous, and which we must all cherish and support, is represented here by our District Attorney, Wilmot M. Smith, of Patchogue.

ADDRESS OF WILMOT M. SMITH, ESQ.

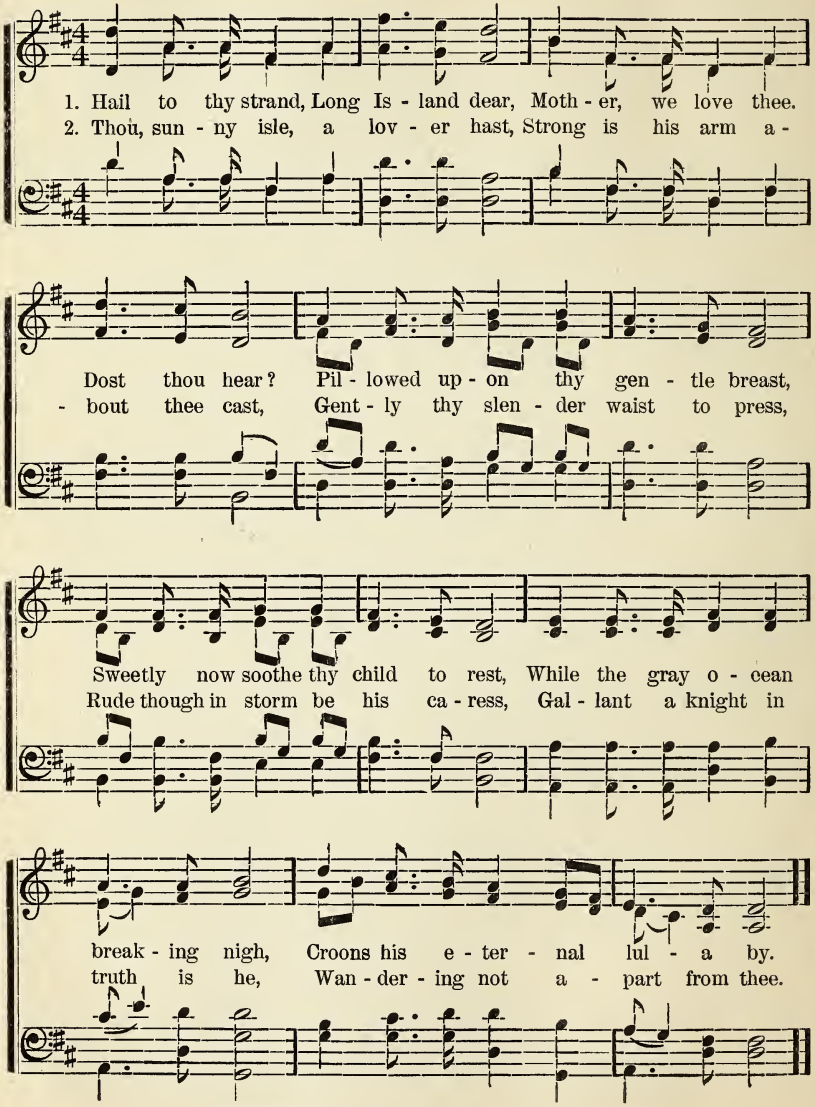
MR. CHAIRMAN, LADIES AND GENTLEMEN:

I went down to Riverhead the day before yesterday to attend Surrogate's Court, over which presides our amiable and distinguished President of to-day. As I was leaving he said: Mr. Smith, by the way, we are disappointed. Mr. William Nicholl, of Islip, whom we expected to speak at Southold, cannot attend, and I want you to make an address on that occasion. I said: Mr. Tuthill, don't you think that is hard on me, to tell a busy man two days before a celebration to prepare an address on such notice for such an occasion? He said: To be frank with you, Mr. Smith, we don't want much of an address. Five minutes we will give. Three minutes will answer, and two minutes will be better than either. At this late hour, after the eloquent addresses to which you have listened, it would be inappropriate for me to do more than to thank you personally, and on behalf of the Society I represent, for the privilege of appearing upon the platform before such an audience and upon such an inspiring occasion. I am to be followed by Judge Hedges, whom you will all be delighted to hear, and I therefore with great pleasure most cheerfully surrender the balance of my five minutes to that honored representative of the Bench and the Bar, and of the best culture and citizenship of our county.

The choir, at the close of the Suffolk County Attorney's address, rendered the following ode, written for the celebration:

Long Island.

T. B. Force. D. P. Horton.


1. Hail to thy strand, Long Is - land dear, Moth - er, we love thee.
2. Thou, sun - ny isle, a lov - er hast, Strong is his arm a -
Dost thou hear? Pil - lowed up - on thy gen - tle breast,
- bout thee cast, Gent - ly thy slen - der waist to press,
Sweetly now soothe thy child to rest, While the gray o - cean
Rude though in storm be his ca - ress, Gal - lant a knight in
break - ing nigh, Croons his e - ter - nal lul - a by.
truth is he, Wan - der - ing not a - part from thee.

3 Smoothly he spreads a mirror there,
Glassing thy beauty, island fair,
Where the tall cliff and forest green
Shimmer in all their summer sheen.
Home of my heart, forever dear,
Would I were alway with thee here.

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After music by the bands, Judge Tuthill said: The next speaker represents the town of Southampton, which has about as much history as we have, with five minutes more or less. Fired with two hundred and fifty years of facts, the Hon. Henry P. Hedges will now speak to us.

ADDRESS OF THE HON. HENRY P. HEDGES.

FRIENDS OF SOUTHOLD:

The concluding remarks of my friend Mr. Smith allude in a most flattering manner to me, and are introductory to mine. Thereby I am in a position painful and embarrassing, because the herald's proclamation exceeds the speaker's power to accomplish, and the performance will fail to satisfy the sounding phraseology of the manifesto. The audience will please accept my disclaimer, and my honest desire to contribute to the interest of this occasion, as an apology for what I may say and fail to say.

Mr. Chairman: Speaking for the Town of Southampton to this glorious old Town of Southold, I might speak of the men here who for so long and many years have walked with the men there. I might even in my own personal experience speak of the aged men with whom I walked, with whom I talked and conferred, so that it may be said we took sweet counsel together. They have gone and we are here. But there is not time to speak of those who have here filled the ranks of social, business, and professional life, and it is fitting that I read, in order that I may condense, a few remarks which I suppose applicable to this case and this occasion.

MR. CHAIRMAN AND FRIENDS OF SOUTHOLD:

The questioner who asks whence came the volume of waters that the Hudson pours on the shores of Manhattan Island will find his answer in the far-off mountain streams that conjointly fall into that river. The student, inquiring into the origin of our system of confederated republics, will find it flowing from the early self-

governed Colonies that occupied the ocean's rim, and moving west sent their cohorts from station to station until they reached the Pacific ocean.

In this majestic movement the colossal tread of the New England Colonies is conspicuous. But their march is no more real, no more elevating, no more philanthropic than that of the early Colonies occupying Eastern Long Island. Southampton, Southold, and East Hampton, instituting government for themselves, allied early with New Haven or Connecticut, thereby became component parts of "The United Colonies of New England," and joined in the Westward march bearing the banner of Freedom. Their sons moved with the pioneers to the interior over swamp and morass, and marsh and river, up the Atlantic and down the Pacific slope of the Rocky Mountains. Their names are called in the halls of legislation, in executive positions, in judicial stations from center to circumference of these States and Territories. On whatever other questions these three Towns may differ, in their love of freedom, their devotion to the cause of representative government, their capacity to institute and perpetuate the people's rule, they agree.

As early as July, 1682, at a general training, the people of East Hampton drew up and signed a petition to Anthony Brockholst, the then Governor of New York, claiming the right of representation in a General and "Free Assembly," and that the imposition of laws and orders unauthorized by such Assembly was a deprivation "of a fundamental privilege of our English Nation." Thus, ninety years before the Declaration of Independence that town voiced substantially the principle that representation was a right of the people under the British Constitution, and taxation without it was a violation of the fundamental law. In this petition East Hampton, speaking for herself, the pioneer herald of freedom in the State, if not on the Continent, expressed the cherished convictions of the freemen of Southold and Southampton.

What elements of liberty were contained in the atmo-

sphere of the British Constitution were wafted with the emigrants from England across the ocean to this New World. No oriental forms of obsequious servility, no betrayal of the people's rights, no surrender of freedom, disgrace the annals of these three Eastern towns. The lights that steady shine or sudden flash from the headlands of Montauk and Ponquogue and Horton's Point are no truer guides to the benighted mariner than were the aspiring souls of these three earliest English towns of the Empire State to the sorely tried men of their day.

November 1, 1683, Suffolk County, one of the ten original counties of this State, was organized, including six Towns, Brookhaven, Smithtown, and Huntington, in addition to the three easternmost. In celebrating the two hundred and fiftieth anniversary of the settlement of the Town of Southold, this day, we commemorate historic remembrances of the grandest import. We reach the mountain springs of the River of Freedom. We follow its flowing stream, commencing in 1640, less than a score of years after the Pilgrims first planted their feet on Plymouth Rock, past the wars with the Narragansetts, when brave Capt. John Youngs traversed the eastern entrance of Long Island Sound in an armed vessel of war and defended these towns from the appalling horrors of fire and murder and massacre that Ninigret, chief of the Narragansetts, sought to bear in his bloody pathway—past French and Indian wars—past the conflict on the unforgotten Heights of Abraham, where France and England wrestled for the sceptre of a Continent—past the siege and capture of Louisburg—past the unheeded protests of America against the Stamp Act—past the resounding shock of Concord and Lexington and Bunker Hill—past the ringing echoes of the famous Declaration—past the woeful day when Long Island fell before the foe, whereof the 114th anniversary occurs to-morrow—past Saratoga and Yorktown—past the glad hour of Evacuation Day—past one and a quarter centuries of Colonial vassalage—past the proud day when the cor-

sair powers of Barbary were forced to forbear oppression and pillage and piracy—past the war of 1812, radiant with naval achievement, of our streaming meteor flag—past the war with Mexico, and best of all and more than all, thanks to the power Supreme, past the war of the Great Rebellion, down to the present promise of a union providentially restored to a consolidated strength in measure so vast as to beget the serenity of fearlessness, the assurance of peace.

The history of these old towns and this original county begun amid the beginnings of Colonial times, moves like an unceasing river's flow through all the tide of the Nation's life. Felt in its earliest pulsations, may it endure to the last heart beat of the Nation. Organized as towns and as a county generations before the Colony became a State or the States became a Nation, there is nothing of glorious sacrifice, of sublime achievement, of magnificent progress in the history of the Nation, wherein their sons were inactive or wherein their part was inglorious. In successive eras of the Nation's growth and grandeur, these old towns have contributed their best, their choicest offerings, and the Town of Southold not the tardiest or least.

As a native of East Hampton exultant in her past history, I present her congratulations to her sister Town of Southold on this anniversary in her long and bright career. As a resident of the Town of Southampton, careful for her fame, intrusted with her honor, called as her messenger, I express her sincerest regard and her profoundest interest in this celebration, and the remembrance of events so venerable for antiquity, so enduring in effects, so elevating in tenor, so transforming in power. As a delegate of the Suffolk County Historical Society, and speaking for the time as the representative of that institution and for the County, let me assure the audience that the County joins heart and hand in the memories of the day, and the unsullied history it is designed to perpetuate. Finally, as a private individual, past the allotted threescore

and ten of the Psalmist, soon to hear the inevitable call, long intensely interested in the early history of these Towns and of the County, let my last message to the good old Town of Southold come in petition for her welfare, her prosperity, her perpetuity, in gratitude for her unfading lustre, and let her devout aspirations ascend to the Great Father "as incense, and the lifting up of her hands as the evening sacrifice."

"Through the harsh noises of our day,
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.

That song of love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spired Apocalypse."

The address of Judge Hedges preceded the singing by Mr. George B. Reeve (solo) and chorus of an ode written for the day by the Rev. J. H. BALLOU, as follows:

WE SHALL MEET.

Tune—Shall we meet?

1. Now a glad memorial chorus
Sing we of that pilgrim band
Who, in days so long before us,
Sojourned in this sea-girt land.

Chorus:

We shall meet, yes, shall meet,
Those who still march on before us.
Chanting now a grander chorus
In a yet more goodly land.

2. Sturdy pioneers, God-fearing,
Were those worthy men of yore;
Trust in God their strong hearts cheering,
While they sought a foreign shore.

Chorus:

We shall meet, etc.

3. On through hardship and privation,
Brave and cheerful was their toil,
Fostering here a new-born nation,
On Columbia's virgin soil.

Chorus :

We shall meet, etc.

4. Honored be their names in story,
By their children proudly sung,
While they reap in fadeless glory,
Sheaves from faithful sowing sprung.

Chorus .

We shall meet, etc.

Appropriate music by the bands closed the formal proceedings of the afternoon in the Grove at Oak Lawn.

THE EVENING MEETING.

At 7 : 30 p. m., an intelligent and attractive congregation thronged the house of worship of the First Church. The large platform was fully occupied by persons of eminence in the various callings, pursuits and professions of life. The Committee of Arrangements had appointed the Hon. Henry A. Reeves, to preside at this part of the celebration. He had represented the First Congressional District of the State of New York in the Congress of the United States; had been for many years, as he is at the present time, the chief civil officer of the Town of Southold, being a member of the Board of Supervisors of the County of Suffolk, as well as a member of an important Board of Commissioners of the Commonwealth of New York. On proceeding to take the chair, he spoke as follows, by way of introduction:

ADDRESS OF THE HON. HENRY A. REEVES.

Fellow Citizens of Southold Town, which for the time being comprehends the visible universe:

If it be true, as has often been said, that the post of greatest difficulty is the post of highest honor, then I am sure that your Committee has loaded me with honor as far beyond my deserving as my desiring. For what can be more difficult to finite faculties than to create something out of nothing—to do or to say when there is actually nothing to be done or said? Here, by a most ismtaken indulgence, your Committee has assigned to me what at first blush might be thought a pleasant and agreeable duty, to say some suitable words prefatory to the exercises in which you are about to engage this evening, as a fitting finale to the enjoyments of the day. But if you stop a moment to reflect, you will see that the real

and the sufficient introduction was uttered in this place this morning by the beloved pastor of the First Church of Southold, to whose zeal and energy and competent direction the people of the town owe so much of the success which happily has crowned this effort to worthily commemorate its settlement a quarter of a millennium ago. He then explored the whole field, and covered the ground where I might have hoped to dig up some fragments of suggestive memories or of useful sentiment wherewith to regale a few minutes of your time. As an introduction proper, his was and is the completed harvest of fully ripened grain. I am not left enough gleanings to fill one paltry sheaf, and while I don't complain of the fact, but on the contrary rejoice in it for your sakes even more than for my own, yet I am bound to mention it in extenuation of my inevitable default. And if you should ask why I don't turn out of a beaten path into one of philosophic generalizations or historical recitals concerning the men and the women, the fathers and the mothers, from whose prolific loins sprang the progeny who laid broad and deep foundations on which the present Towns of Southold, Shelter Island, and Riverhead are built—why I don't compensate for my loss in one direction by activity in another even more attractive, I recall to your minds that this morning a splendid oration by a foremost orator of his generation delighted all who heard it, and will delight other multitudes who read it, and that in this grand paper the genesis and the growth of these good towns—the philosophy and the phenomena of that passage of local history, special though it be, yet dealing with large events in the world without, and embracing much the largest part of the life of our great State of New York—were presented in a masterly way, clear and lucid to the dullest, yet comprehensive and complete to the keenest intelligence, and leaving nothing to be added, even if I were presumptuous enough to attempt such a hopeless task. While, finally, if you point me to the opportunity for anecdote and genealogy, for

racy reminiscence and pithy reflection, for enlivening chapters from a wide range of local development during the 250 years since the first settlement, I again remind you that this branch of the topics needful or proper to discuss has already had some successful treatment from the several afternoon speakers, and is a special field reserved for the pen of the eminent local historiographer, himself a loyal son of the soil, Mr. Charles B. Moore, whose paper is to form the chief feature of the evening's entertainment. It would be discourtesy to him, even if it were within my power, to forestall in the smallest sense his full and opulent narrative of the facts and influences, the events and the actors, which illustrate the history of the town. I am, therefore, fatally "cabined, cribbed, confined"—a prisoner of hope, as all prisoners are—but without material to construct even a porch through which you may approach the delightsome dwelling this day erected. And so, as I am shut down to literal acceptance of the situation, I have had to bump my head against this verbal stone wall, this noun which defines the part assigned me on the programme for to-night.

Well, what is an introduction? Webster calls it: 1. The act of bringing to notice. 2. The act of making persons known to each other. 3. That part of a book or discourse which introduces or leads the way to the main thoughts—preliminary matter. You see that these threefold definitions are equally fatal to my hope of being somebody or doing something on this programme. What can I bring to your notice that is not already there? The day itself has gone, carrying into your past rich fruits of renewed faith in God and in humanity. It has written its own notice indelibly in your minds and hearts, and its published record will abide as a red letter page on the annals of our town. Of what remains for the evening the printed programme has informed you more succinctly than I should have been apt to do. Nor can I hope from this platform to do much in the way of making you known to each other; in fact, you already know one another as

well as need or ought to be, perhaps in some cases better, and without an extra-hazardous policy of life insurance, I am not going to take the risk that might arise from attempting to make husbands known to wives, etc. And, lastly, the "preliminary matter" of which Webster speaks as leading to the main thoughts of a book or discourse is always the part which people skip or jump over and forget as soon as it is passed. A preface, indeed, is the exact antithesis of a postscript, in that the latter is read first and the former last or not at all, and to readers or listeners an introduction is like the verbiage with which a will opens, while the interest (and principal too) centers in what follows. As the evening introducer, therefore, who am to lead the way to somebody else's thoughts, I was doomed from the start—foreordained, I might say—to be a mere apologetic prelude, a figurehead, a nonenity, from whom the best that could be expected, perhaps all that can justly be expected, is to look wise and say nothing. Yet I can't resist the temptation to indulge just a few words on a single one of many ideas that are pertinent and that come thronging thickly into view. I want you to note as a foremost item the strong, virile, vigorous, and various manhood and womanhood which, without particularizing individual instances, has characterized the generations that preceded us in the possession and the development of these towns. Whether it be physical stamina, or mental force, or intellectual caliber, or moral power, or social amenity, in each and all of these the people who have dwelt within the ancient bounds of Southold Town may be said to have been and to continue to be excellent examples of American freemen at their best estate. To the Puritan solidity of character and mind, of mould and frame, have been added the staunchness and the grace of the Huguenot, the plucky and persevering thrift of the Dutch, the order and steadfastness of the German, the quickness and the fidelity of the Celt, the prudence and the probity of the Saxon, and other good qualities of other nationalities. All have been welcomed and all have as-

similated, slowly but surely, races, creeds, sects, traits, and elemental qualities of mind and body, in the formation of a catholic and cosmopolitan population, liberal in tendencies, broad in views, just in spirit, whose energies have not run to waste, but have expanded and fructified in useful industries at home, while from the parent hive constant streams of stout-hearted working bees have flown out into all the continent to help subdue the wilderness or to swell the tides of civilized toil.

In material thrift and activity the agricultural and commercial progress of these towns has been notable. You may ride thousands of miles and fail to find a more delightful picture of pastoral prosperity than this town presents from Orient Point to the Riverhead line; and the other two towns which are gathered here under our wings, even as a mother hen gathereth her twin chicks and clucks to the others that are not hers—Southampton for instance—are almost equally favored of nature and fortunate in the conditions of agricultural and horticultural success.

The waters that infold and interlace this goodly heritage, opening to our doors a liquid pathway to all the shores of the boundless ocean, not only invite and foster commercial enterprise, but teem with treasures of sea food adapted to the wants of mankind; and not only in the line of both vessel building and vessel manning for both foreign and coastwise traffic, but also in the prosecution of the fisherman's industry, have the people of these towns been eminently diligent, energetic and efficient. To-day, without any fresh census enlightenment, as a careful guess I estimate the yearly value of the fisheries of these towns to considerably exceed three-quarters of a million dollars, while the value of their agricultural and horticultural products is doubtless in excess of a million dollars each year, and in other lines of mechanical and manual industry, the various trades and occupations which diversify society and supply its material needs have had ample scope for the exercise of their several en-

ergies, and have been active, steadfast, and successful in a marked degree.

As an exemplification, a sort of epitome, of the qualities and the virtues which have made these towns what they are to-day, and which, God willing, will continue to guide and guard their onward course so long as the generations to come shall cherish the memories and emulate the example of their ancestors, I hold in my hand two little printed sheets, which, though mere bits in size, are in contents more eloquent and instructive than many volumes.

They contain, respectively, the sixty-fourth semi-annual statement of the condition of the Southold Savings Bank the 1st day of July, 1890, and the thirty-sixth semi-annual statement of Riverhead Savings Bank at the same date, and collectively they show no less sums than a total of assets amounting to $3,081,849.28; and a total due depositors of $2,681,818.08. It is true not all the depositors in these banks are residents of the three towns, but by far the largest number are, and for an aggregate population of about 13,000, the showing these figures make is a highly suggestive and creditable one. It is, however, valuable chiefly as proving that some of the basic elements in the old Puritan character are immovably embedded in the population of these towns, and that while other elements have been engrafted upon the original stock and have added to both its strength and its symmetry, there remains the foundation of sobriety, self-reliance, earnestness, enterprise, zeal, and frugality, which distinguished the early settlers and which have insured the progress and prosperity of their descendants, as they will of every community happy enough to possess them.

And now, having hunted to no avail for a theme on which to say something, and having taken fifteen or more of your minutes in saying nothing, I can find no more appropriate way to finish this introduction to the evening's enjoyment—this grace before meat—than to apply to the occasion and the audience before me words addressed to "Our Country," by the sweet Quaker singer of New

England, the poet Whittier, his latest and one of his best short poems, the sentiments of which seem to be peculiarly apposite to the circumstances under which we are assembled:

OUR COUNTRY.

Our thought of thee is glad with hope,
Dear country of our love and prayers:
Thy way is down no fatal slope,
But up to freer sun and airs.

Tried as by furnace fires, and yet
By God's grace only stronger made;
In future tasks before thee set
Thou shalt not lack the old-time aid.

The fathers sleep, but men remain
As true and wise and brave as they;
Why count the loss without the gain?
The best is that we have to-day.

No lack was in thy primal stock,
No weakling founders builded here;
There were the men of Plymouth Rock;
The Puritan and Cavalier;

And they whose firm endurance gained
The freedom of the souls of men,
Whose hands unstained in peace maintained
The swordless commonwealth of Penn.

And time shall be the power of all
To do the work that duty bids;
And make the people's Council Hall
As lasting as the Pyramids.

Thy lesson all the world shall learn,
The nations at thy feet shall sit;
Earth's furthest mountain tops shall burn
With watchfires from thine own uplit.

Great, without seeking to be great
By fraud or conquest—rich in gold,
But richer in the large estate
Of virtue which thy children hold.

With peace that comes of purity,
And strength to simple justice due,
So owns our loyal dream of thee.
God of our fathers! make it true.

Oh, land of lands! to thee we give
Our love, our trust, our service free;
For thee thy sons shall nobly live,
And at thy need shall die for thee.

The Chairman then invited the Rev. William H. Littell, of Setauket, to lead in prayer. The Rev. Mr. Littell is the pastor of Brookhaven Town's First Church, organized in 1655, whose first pastor was the Rev. Nathaniel Brewster, a kinsman of William Brewster, the Ruling Elder of the church that founded the Plymouth Colony.

PRAYER OF THE REV. WILLIAM H. LITTELL.

Our God, and we will bless Thee, our fathers' God, and we will trust Thee. We come to Thee to-night exulting in Thy great goodness to those who have gone before us, and beseeching Thee to help us to learn well the lessons taught in Thy dealings with them.

Truly "the Lord has been with us." "Hitherto hath the Lord helped us."

Grant us grace and wisdom to discharge faithfully the duties that devolve upon us, in the time that now is and in all time to come.

May the blessings that are ours by reason of a God-fearing ancestry be appreciated by us as bringing with them the solemn responsibility to hand down unimpaired to coming generations the blessings of civil and religious liberty.

Let the words of wisdom this day heard be good seed in our hearts and bring forth fruit in our lives and so help to make us *Christian patriots.*

We would remember how of old religion and patriotism were joined together in the history of Thine ancient Israel, and realize that the hope of our country, for the

present and all the future, is to be found in the same combination among us.

May the blessing of a Covenant-keeping God, "the same yesterday, to-day, and forever," rest upon us, that throughout all our land the principles of truth and righteousness may prevail; and we learn that "righteousness exalteth a nation, but sin is a reproach unto any people."

Help us who have here rejoiced to-day because of Thy goodness to those whose memory we cherish in song and history and oration, to remember that Thou dealest with nations in time, but with individuals in time and eternity.

Help us, therefore, as individual patriots and Christians to serve our generation well; and may we as happy individuals make up happy communities, and as happy communities make up a happy people; happy because our trust is in the Lord. And unto our Lord would we ascribe blessing and honor and glory and dominion and power. Amen.

After the prayer the Rev. Bennett T. Abbott (solo) and chorus sang:

THE OLD HOUSE AT HOME.

Oh, the old house at home where my forefathers dwelt,
Where a child at the feet of my mother I knelt,
Where she taught me the prayer, where she read me the page,
Which, if infancy lisps, is the solace of age;
My heart 'mid all changes, wherever I roam,
Ne'er loses its love for the old house at home.

Chorus: The old house at home, the good old house at home;
My heart never changes for that dear old house at home.

It was not for its splendor that dwelling was dear,
It was not that the gay and the noble were near;
O'er the porch the wild rose and the woodbine entwined,
And the sweet-scented jessamine waved in the wind;
But dearer to me than proud turret or dome
Were the halls of my fathers, the old house at home.

Chorus.

But now that old house is no dwelling for me,
The home of the stranger henceforth it must be,
And ne'er shall I view it or roam as a guest
O'er the evergreen fields which my fathers possessed ;
Yet still in my slumbers sweet visions will come
Of the days that I passed in the old house at home.

Chorus.

The Chairman said : The address of the evening, prepared by Charles B. Moore, Esquire, a native of our town, now a resident of New York City, author of the "Personal Indexes of Southold," will be read.

INTRODUCTION.

Books numbered for convenience of reference.

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9. Civil List of the Colony and State of New York. Albany.
13. Allibone's Critical Dictionary of British and American Authors, 1859 and 1870.
84a. History of New Netherlands, by O'Callaghan. 2d edition. Vol. I. 1855.
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85. Chalmers' Annals of the United Colonies to 1763.
87. History of the Province of New York to 1732, by Wm. Smith. London, 1757. Ch. J. of N. Y., 1782; of Port Royal, 1692.
89. The Same, continued to 1818, by J. V. N. Yates. Albany.
92. History of the State of New York, by Joseph W. Moulton. Vol. I., 1821 to 1826, and Part II.
93. History of the State of New York, by Brodhead. Vol. I. 1851.
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95. Denton's Brief Description of New York, 1670. Edited by G. Furman. Printed by Gowans, 1845.
96. History of Long Island, by B. F. Thompson. 1839. 1st edition.
97. History of Long Island, by B. F. Thompson. 1843. Vol. I. 2d edition.
98. History of Long Island, by B. F. Thompson. 1843. Vol. II. 2d edition.
101. History of Orange County, by S. W. Eager. 1847.
108. Annals of Newtown, by James Riker, Jr. 1852.
115. Sermon, with History of East Hampton, by Rev. Lyman Beecher. 1806.
120. Moulton's view of New Orange, now New York. 1673.
122. Sketch of Huntington, L. I., by Silas Wood. 1824.
124. Sketch of the several Towns of Long Island, by same.
146. Prime's Ecclesiastical History of Long Island. 1845.
150. Historical Collections of the State, by Barber and Howe. 1847.

154. Indexes of Southold, by C. B. Moore. 1868.
154½ Southold Town Record, with Notes by E. W. Case, 1882. Vol. I. (See No. 958 for Vol. II)
164. History of Southold, its First Century, by Rev. Dr. Whitaker. 1881.
165. History of Rye, Westchester, by C. W. Baird. 1874.
167. The Register of New Netherlands, by E. B. O'Callaghan. 1865.
210. Old New York, by J. W. Francis. 1858, 1865-6.
267. Early History of Southampton, L. I., by Geo. R. Howell. 1866.
311. See No, 93, Brodhead History. Vol. II. 1871.
341. New York Marriage Licenses previous to 1784.
343. The Corwin Genealogy, by Rev. Edward T. Corwin. 1872.
350. The Genealogy of the Benedicts in America, by H. M. Benedict. 1876.
356. Journal of Augustus Griffing, etc. 1857.
357. 200th Anniversary of Easthampton, by H. P. Hedges. 1850.
403. Record of the Coe Family. 1856.
421. Memorials of the Mudge Family. 1868.
422. Register of First Settlers of New England, by Farmer. 1829.
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425. Memorials of Early Settlers of Watertown, Mass., by Hy. Bond. 1855.
447. Chronicles of Easthampton, by D. Gardiner. 1867.
456. Calendar of English State Papers, Colonial Series, 1574 to 1660, by W. N. Sainsbury. 1866.
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487. Memorial of Edward Huntting, by Rev. E. Whitaker. 1864.
628. Historical Collections, etc., by Ebenezer Hazard. Vol. I. 1792.
629. Historical Collections, by Ebenezer Hazard. Vol. II. 1794.
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901. The First Book of Records of Southampton, Long Island. 1874.
902. The Second Book of Records of Southampton, Long Island. 1877.
906. Autobiography of N. T. Hubbard, N. Y., 1798 to 1875.

907. Centennial Address, Bridgehampton, L. I., by H. P. Hedges. 1876.
924. William Wells and his Descendants, by Rev. Chas. Wells Hayes. 1878.
932. Barber's Connecticut Historical Collections. 1838. 2d edition, 1846.
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975. The Bi-Centennial History of Suffolk County, etc., by Rev. E. Whitaker, and others. 1885.
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977. Huntington Town Records, 1653 to 1658, by C. R. Street. Vol. I. 1887.
981. Huntington Town Records, 1653 to 1658, by C. R. Street. Vol. II.
A. 1 to A. 4. American Historical Record, by B. J. Lossing. Vols. I. to IV.
A. 6 and A. 7. Historical Gleanings, by Mrs. C. V. R. Bonney. Vols. I. and II.
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A. 58. Annals of America, by Abiel Holmes. Vol. I. 1829.
A. 59. Annals of America, by Abiel Holmes. Vol. II. 1829.
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A. 84. The Allerton Family, by W. S. A. N. Y., 1888.
B. 16. History of Westchester, revised by Rev. Robt. Bolton. Vol. I.
B. 17. History of Westchester, revised by Rev, Robt. Bolton. Vol. II.
C. 7. Calendar of Land Papers, 1643 to 1803. Albany.
C. 8. Calendar of Historical MSS., 1638 to 1801. Vol. I.
C. 9. Calendar of Historical MSS., 1638 to 1801. Vol. II.
C. 10. History of New London, by F. M. Caulkins. 2d edition.
C. 11. History of Norwich, by same. 1874.
C. 33. Naval History of Great Britain, by Dr. John Campbell. Vol. II.
C. 34. Cromwell's Letters and Speeches, by T. Carlyle.
D. 1 Documents relating to the Colonial History of N.Y., procured in Holland. Vol. I. 1856 (printed after Vols. III. to VIII.)

D. 2. Documents relating to the Colonial History of N.Y., procured in Holland. Vol. II. 1858 (printed after Vols. III. to VIII.)
D. 3. Documents relating to the Colonial History of New York procured in London. Vol. III. 1853.
D. 4. Documents relating to the Colonial History of New York, procured in Holland, England and France. Vol. IV. 1854.
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D. 9. Documents relating to the Colonial History of New York, procured in Paris. Vol. IX. 1855.
D. 10. Documents relating to the Colonial History of New York, procured in Paris. Vol. X. 1858.
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D. 12. Documentary History. 8vo. From New York Records. Albany, 1849. Vol. I.
D. 13. Documentary History. 8vo. From New York Records. Albany, 1849. Vol. II.
D. 14. Documentary History. 8vo. From New York Records. Albany, 1849. Vol. III.
D. 15. Documentary History. 8vo. From New York Records. Albany, 1851. Vol. IV.
D. 16. The same. 4to. From the New York Records. Albany, 1850-51. Vol. I.
D. 17. The same. 4to. From New York Records. Vol. II.
D. 18. The same. 4to. From New York Records. Vol. III.
D. 19. The same. 4to. From New York Records. Vol. IV.
D. 20. Documents. Dutch and Swedish on the Delaware. Completed by B. Fernow. Vol. XII. 1877.
D. 21. Documents. Dutch and Swedish on the Delaware. Completed by B. Fernow. Vol. XIII.
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E. 1 to E. 16. Essex Institute Historical Collections, Salem, Mass. Vols. I. to XVI.
E. 82. Memoirs of John Evelyn and his Diary, by Wm. Bray. Lond., 1871.
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G. 86. Papers and Biography of Lion Gardiner, 1599 to 1663, with Appendix and Notes by Curtiss C. Gardiner, 1883.
G. 87. Lion Gardiner and his descendants, 1599-1890, by same.
H. 1 to H. 10. The Historical Magazine, Vol. I., 1857, to Vol. X., 1866.
H. 28. J. C. Hotten's List of Emigrants. 1874.
H. 29. Hatfield's History of Elizabeth, N. J.
H. 30. C. J. Hoadley's Records of New Haven from 1638 to 1649.
H. 31. C. J. Hoadley's Records of New Haven from 1653 to the Union.
H. 32. Huntington Town Records. Printed. Vol. I.
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P. 35. Southold Branch of the Paine Family, by Horace M. Paine, M. D.
R. 12. Records of Brookhaven to 1800, by Hutchinson.
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R. 26, 27, 28, 29. Records of East Hampton, 1887. Vols. I. to IV.
S. 10 to S. 15. Stryker's American Register and Magazine. Vols. I. to VI.
S. 16. History of Suffolk County, L. I., with illustrations by W. W. Munsell.
S. 25. The Storrs Family, by Chas. Storrs. 1886.
S. 27. Descent of Comfort Sands and of his Children. 1886.

S. 32. Sketches of Suffold County and of L. I., by Robert B. Bayles. Port Jefferson, 1884.
S. 90. The Popular Science Monthly. Vol. XX.
T 1 and T 2. History of Connecticut, by B. Trumbull. Vols. I. and II. 1818.
T. 3. The Tuthill Family Gathering at Southold. 1867.
U. 5. News From America, by John Underhill. Lond. 1638.
U. 6. History of the Virginia Company, by Edwd. D. Neill.
U. 7. English Colonization of America, by Edwd. D. Neill.
V. 43 to V. 68. Valentine's Manual of New York City for 1843 and yearly to V. 68 for 1868.
W. 1, W. 2, W. 3. Whitney Family, etc. Vol. I., Vol. II., Vol. III.
W. 8 and W. 9. Wynne's British Empire in America. Vol. I., Vol. II.
W. 10 and 11. Winthrop's History of New England, by Savage.
W. 12. Sermons, with Hymns to each subject, by I. Watts, D.D. Vols I and II. 7th edition. Boston, 1746. Rebound at N. Y., 1786.
W. 30. Williams' Annual Register of 1830.
W. 31 to W. 45 and annually, 1831 to 1845.

NOTES ANNEXED.

X. 1. Deputies from Southold to New Haven, and Taxes.
X. 2. Inventories, Southold, etc.
X. 3. Wills and Letters of Administration.
X. 4. Letters of Administration before the Revolutionary War.
X. 5. Letters of Administration after the War, 1787 to 1829.
Y. 1. History of Yale College, by Thomas Clap. 1766.
Y. 6. Chronicles of the Pilgrims, by Alexander Young. 1830.
Y. 7. Chronicles of the First Planters of Massachusetts by same. 1840.
Z. 1. Signatures at Southold in 1662 (over 50).
Z. 2. Assessment List for 1675 (persons taxed, 106).
Z. 3. Assessment List for 1683.
Z. 4. List of Inhabitants for 1686—331 males.
Z. 5. Common Windmill for 1694—34 proprietors.
Z. 6. List of Inhabitants, 1698—132 families.
Z. 7. Militia Rolls, 1700.
Z. 8. Muster Rolls, Suffolk Co. Regiment, 1715.
Z. 9. Muster Rolls of Soldiers in Service before the Revolutionary War.
Z. 10. Sample of Errors.
Z. 11. Second Sample.

ADDRESS.

LADIES AND GENTLEMEN:

There are many now "who look upon historical inquiry in its true light, as an incentive to progress," an aid to patriotism, and a friend to Christianity. D. 1, vi. 628, 17.

The examination of historical proofs excites the memory and strengthens the judgment. It detects and corrects errors. It sharpens points of importance and hardens some that are essential, crystallizing them. It makes them more secure and more enduring, in compressed and rounded axioms, or even in poetry; so that the memory can hold and carry them. In this we can have religious aid from the book of books and from those who study it. "Our best rules for improvement come from knowledge of the past." G. 4, 62. What we learn is soon scattered, or it sinks with each to the grave. Writers and even writings disappear: monuments are few, and only for the powerful. Great care is requisite to gather what is valuable and to preserve it that it may be generally known. This was long done in writing. It is now reached in print by the power-press. Our oldest records of history, other than the Bible, are found stamped in clay, burnt like bricks for endurance, and as in Egypt or Babylon, covered with stone, inclosed in towers, buried in sand, or otherwise protected from destruction. Language itself, as well as history, has often been lost to ignorant crowds, and sometimes by a confusion of tongues; but collected from monuments and from bricks and carefully studied out, has been wonderfully recovered and perpetuated. In our time the ancient Egyptian symbolism is again brought to some of the exactness of the mason's rules.

In a century there are about three generations of men; and none of us can tell how much of history these may

require, and should learn for themselves or teach to their successors—besides having the best preachers they can get. In two hundred and fifty years, in every family, there are eight or ten men in succession to be taught—each for himself and each to teach others. How can we manage such repetitions of this double duty? One answer is we can make it easier. That will be a gain of progress. To learn and to teach, we may make the labor or the pleasure of life.

G. 4, 63. The gentlemen who have kindly invited us to be present on this occasion, in our native or favored town, have indicated the last two hundred and fifty years as the period, and this as the place, whose history should especially be considered. In this we can heartily accord with them.

From this standpoint, we are to see what progress has been made in the past, and what improvement may be secured for present use, or for the future. Here, each has a private and personal interest and duty to learn for his own use and to tell his relatives, neighbors, and friends. Here no one will prevent him. And here as well as elsewhere, if he honestly and honorably can, he may make knowledge add to his wealth, his happiness or his power.

> "Here shall the enthusiastic love
> Which freemen to their country owe,
> Enkindled glorious, from above,
> In every patriot bosom glow;
> Inspire the heart, the arm extend,
> The rights of freemen to defend."

In speaking of that early period (Anno Domini 1640) we need not now say much about prior history; nor about Charles the First, king of England, or his Short or Long Parliament, which met in that year; nor of this American country, west of the Atlantic, and south of Long Island. But to have fair and defensible starting ground for our historical course, we may remind you that this Island had been explored especially, first, to trade with the native Indians; and next to secure territory for the nation, and

for sale or use; and last but not least to inform friends and to invite neighbors. Its character, climate and productions had been ascertained and reported abroad. Since 1602, explorations had been active. Great difficulties and disasters were experienced after 1607 in settling colonies of civilized white men on this Atlantic coast, both north and south of us. Many of these have been described. Some of the disasters could by caution have been avoided. Others arose, at the outset, upon the attempt to conceal the discovery by Columbus, and to apply the whole benefit of half the world to a small class; and then these became national disagreements which we must leave to national historians or national disputants, though apprehensive that they will set men to fight about them, simply striving for their own greatness.

266, 1.

628.

There were failures in Southern Virginia and in other places arising much from inexperience; from forcing unprepared men, women and children away from England under very imperfect government and in violation of right; from the difficulty of feeding and protecting crowds of poor people in uncultivated regions; and from the hostility of Indians, if separated and scattered in lonely places in the wilderness, or if they obtained the food or money used by the Indians, or dispossessed the latter from their places of gathering it. These may come under our view as affecting our own locality here.

A. 78, **190.** 628. 266. 150, **15**; 97, **73.**

In 1609, Henry Hudson entered the River that bears his name.

In 1618, Capt. John Smith, who had been in Virginia and in New England and had written before, reported his voyages and travels and his romantic adventures and views. He could tickle the crowd, and have his books read.

G. 10, **66.** S. 31.

In 1620, Capt. John Mason, of Kings Lynn, who had passed some seven years in Newfoundland, published his valuable and business-like tract about that region. He became powerful in England, but died about 1635. He may be regarded as the leader from Kings Lynn, but was

M. 68. T. 1, **546.** A. 58, **164.** W. 10.

unjustly charged at Boston as the enemy of Massachusetts. In 1620 and 1621, the governments of England and Holland made very active attempts to organize and protect new settlements, especially for trading companies. But traders were not what the country most wanted.

628. 121. T. 1, 562.

Before 1622, the Virginia Company asked for shipwrights. It cost much trouble to procure them. Capt. Thomas Barwick was sent out with twenty-five men and arrived, but they and their employers had first to house themselves. They scattered to build dwellings.

G. 10, 67. 238. 285. U. 6, 308. U. 6, 293. U. 6, 318.

In 1622 three hundred and forty-seven whites were massacred by Indians; a war succeeded, and many more were destroyed. All escaped who could, but only one-ninth, by estimate, remained. Fishing, the safest early reliance for food, was better at the North. Perhaps some of these mechanics came North. It is not easy to identify them; probably Thomas Stevenson (soldier) and William Rogers (millwright) came that way. Daniel Gooken and Edward Blaney, from Ireland, went from Virginia to Massachusetts. Robert Hempstead settled at New London, and perhaps an early Thomas More went to Virginia, who lost his life before 1635. Edward Brewster, of Virginia, came from the same neighborhood in Suffolk County, England. John Budd and others may have been there.

A. 58, 178. 628. 338. U. 6. W. 11. C. 10, 44. G. 5, 62. G. 15, 57. G. 10, 73.

The Plymouth Colony (of Pilgrims) commencing at Cape Cod in 1620, after various experiences at Leyden, obtained in twenty years much valuable knowledge and some firmness of position and of government. It occupied a narrow strip of land on the frontier that was capable of being defended; and aided by fishing, the settlement could be supported. It had few early shipwrights. It obtained additional grants and attempted extensions, north and south, for its surplus of active men, which embraced the names of Winslow and Cushman, Brewster and Allerton; and presently it had some of the Young family at Eastham.

G. 4, 138. 266, 373. Y. 6, 628. 86, &c. N. 7, 347.

In 1624, Sir William Alexander published his well-writ-

A. 78.

ten "Encouragement to Colonies," with the motto "Thou shall labor for peace and plentie." He was a Protestant; and living among many with stiff opinions, avoided harshness. He thought "the Spaniards should have possessed this land for the planting it with Christians," "and that, the Minister for spiritual and the smith for temporal respects, were the two most necessary members of a new settlement." The Scotch had the hardest struggle for Protestantism. He wrote that

149.
162.
200.

"Time doth new worlds display
That Christ a church o'er all the earth may have."

247.
477.

Much may be read by diligent readers.

P. 27; P. 28, &c.

The Massachusetts Colony (called Puritans), commencing at Salem and Boston about 1625 to 1630, and spreading, followed by those who peopled Connecticut and Rhode Island, was crowded with settlers from England, Scotland, Ireland and Wales, until these arrived and spread faster than they could be supported, sheltered or fed. Letters to England from sufferers raised apprehensions of losses by famine. The rush of emigrants from England needing support must (in view of friends) be checked and suffering prevented. Aid was sought from the English Government, but that was a very irregular machine. Thomas Youngs, then a captain in the Navy, connected with the writer Evelyn, living at Deptford, near London, and by direction of the Government, under a commission and orders given after discussion, dated 23d September, 1633, visited Virginia and Maryland in 1634, having in his company his nephew, Robert Evelyn. Having had some boats built, he wrote, offering to deliver cattle, and sent north to Boston, tendering supplies and perhaps boats, while his nephew went back to England with letters for aid, and returned. He was not much thanked at Boston. It seems his offer or his talk was not well received there. Supplies had been received at that port. He was authorized by the king to establish and fortify factories where he found suitable places, and to fit

Y. 7.
628.
629, 120, &c.
G. 10, 76.
Y. 7, 311, &c.
U. 7.
261
263.
H. 28, 159.
W. 10, 166.
628, 338.
267, 257.
W. 10, 166.
628, 338.

out vessels, appoint officers and explore territories in
H. 7, 261. America, but probably was not furnished with means. Provincial Governors were charged to assist him and English subjects not to impede him. He was a skillful man to examine, make efforts and report. In the absence of roads, boats were highly necessary. This was plainly true on a large scale and certainly true of islands like ours. His official reports have not been seen. He seems to have stopped the Dutch on the south and west by the Delaware. Did he not help us to our gathering of shipwrights; to our fortified factory of boats? He had no aid from Provincial Governors, unless from Berkeley, of Virginia; and if the latter aided, he was punished for it by those who were not so loyal. Evelyn tells us that Capt.
E. 82, 554. Thomas Youngs lived to a great age, and was a sober man and an excellent seaman.

Settlements attempted at the north on the coasts and islands of Newfoundland, Nova Scotia, Maine and New Hampshire, although favored by the English Government, were nearly all put back or defeated. Ice impaired the use of boats so far north. Immigrants settling farther south, proclaimed "the weather at the north in Summer very hot, the Winters excessively cold, and the ground in general barren," etc. Each receiving a grant advertised and praised his own, but disparaged and condemned an-
U. 7, 260. other's. Discord instead of union naturally prevailed. Some places were nearly barren, but such general condemnations were unjust.

M. 68. Captain John Mason, in office and power in England, had a relative in Scotland and was known there. He had taught some of the wildest people of the northern isles to behave better. He favored settlers at the north in Maine and in New Hampshire, where he had a grant; and he approved of immigrants who left England, perhaps expecting to stay farther north. Some of them came later
H. 28. 150. to our Southold, including Charles Glover, a shipwright;
G. 10, 70. probably also one of the Benjamins, with others of the early inhabitants of our town.

Sir William Alexander, before named, was a Scotchman and a favorite of the Stuarts, kings of Scotland, who were at that period kings also of England and of Ireland as separate countries not united, except by having the same king, nor even friendly to each other (having been much at war), and each then with a separate legislature of its own. He had an early grant from the English Council of Plymouth and a grant from Nova Scotia—New Scotland. He became Secretary of State for the Kingdom of Scotland, was made a baron of that kingdom in 1630 by King Charles I., and was created Viscount Canada and Earl of Stirling in 1633, but perhaps was still called a knight in England. He accorded generally with Capt. Mason. He was authorized to create knights-baronets of Nova Scotia; and by the published roll he introduced many noted names, including Sir Robert Gordon, son of the Earl of Southerland, as premier; Walter Norton of Chestone in Suffolk, England; Capt Arthur Forbes of Longford, Ireland; David Livingstone of Donypace; John Livingstone of Kinnaird; Sir William Murray of Clermont, or Clairemount; and Sir Robert Montgomery, together with several Campbells, Stewarts, Grahams, etc., of Scotland. He was connected with prominent Scotch families, by marriage, and by his sons' marriages and his daughters'.

A. 78. 207. 233.

I. 5, 383.

He received later grants from his sovereign, Charles I., as King of Scotland, one dated 12th July, 1625, and another dated 22d April, 1635, called *Novo damus*— we grant anew. This last included our Long Island, and was given because others had failed for lack of actual occupation or entry on the land. But it seems he did not show this last much abroad, or to Englishmen; and it has often been overlooked by our countrymen and by others. He doubtless wished to claim title under it, and may have desired to hold the island under Scotch rule, or as a part of Scotland; but he found Englishmen were opposed to Scotland and the Scotch, as rulers, as much as they were to Dutchmen and the Dutch. I think there is no evidence

A. 78. 217. 251. 628.

A. 78, 177.

that he abused the grant. He could take title to land from the English king without objection and could not be treated as an alien. He no doubt could obtain a like grant from the English if he needed it and probably did so, receiving one from the English Company of Plymouth on 22d April, 1636, by favor of or instead of his first son, then deceased, and by special request of the king. He favored islands and the early support of immigrants by fishing.

K. 2, —

He gave a power dated 30th April, 1637, to James Farrett, who was out here in 1638, just after the Pequot war, and who was expected to be favored by Governor Winthrop of Massachusetts. But the governor and his staff, or members of his family supporting Cromwell, were found rather to oppose than to befriend him, treating him as a Royalist; and many claimed title by conquest from the Pequots. Farrett found persons in Massachusetts, and especially at Lynn, willing to deal with him for land on Long Island upon the assurance that the Earl or his successor would approve his sales and give the purchasers deeds. Farrington, Senior, perhaps did not leave Lynn, having two hundred acres of land and a mill there; but his sons and others came to different parts of Long Island. John Thomas came to Southold, but did not remain here: The Senior and Junior were at Setauket, Long Island, in 1664; and one of these witnessed a deed here in 1678. Their deeds or leases from Farrett as attorney were approved, as well as Matthew Sunderland's. Farrett's grant for Southampton, Long Island, reported as dated 12th June, 1639, was reported approved by the Earl on 20th August, 1639; and several other grants also, of which formal copies were not printed for the public. If there is a mistake of a year in those dates (which I do not perceive) it is of no importance. By the time the confirmations arrived in either year, some purchasers were ready to take possession. The Earl, in writing, doubtless excused others from obtaining any approval of Governor Winthrop. Farrett executed a deed to Lyon Gardiner for Gardiner's Island, and another to Stephen Goodyear for Shelter

97, 117.

W. 10.
W. 11.

D. 3, 32.

154½.
197.

R. 12, 10, 26, 50, &c.

147.

D. 3, 21.

D. 3, 22.

Island, and a mortgage to several for all Long Island, interesting some principal men on his side. Farrett encountered the difficulties of the Earl in this wild and distant place, and strenuously sought to master them. If I should paint some of them to you I should perhaps be doing as useful a service as any within my power. If you do not take them into view, you will have a very imperfect history.

Farrett had to struggle hard against the Dutch on the west end of this island; but that is not my present field to describe. Some time in 1641 he was informed of the Earl's death, which, as reported, occurred about February, 1641 (N. S.), at London, where he or his eldest son William had a house while living, and where the widow and minor A. 78. children of that son sometimes resided. The Earl's body was carried to Scotland and buried at night as the son's had been, perhaps not secretly, but according to custom, and probably without much public notice. A civil war was breaking out, and the country was in great commotion. The Earl died in embarrassed circumstances, an aged man and practically poor. He had had thirteen children. His eldest son William, who had been with Captain Kirk at the north in America, died before him, leaving, besides a widow of the Douglas family and daughters, a minor son who became the second Earl, but who died young—it is said within three months. The Earl's second and third sons died before him, young and without children. His fourth son Henry was called third earl, and lived a few years later, until 1644, leaving a son Henry, fourth earl, and other children. His fifth son John married Agnes Graham, and also left children. His sixth son Charles married Ann Drurie, and had a son Charles, who died. Jean, one of his daughters, married (first) Hugh Montgomery, a Viscount of Ireland, and (second) Major-General Robert Monroe. Mary, the second daughter, married Sir William Murray, of Clermont, one of the baronets. It would be strange if some of these did not resent ill-treatment, but it was hard enough for Farrett to proceed out here.

One of the greatest difficulties was to find what law, or whose, would prevail. Farrett doubtless favored the Scotch law, or understood it best. A difference existed between the English and the Scotch law affecting his power. By the sharp English common law, his power would be at once revoked by the Earl's death. But by the Scotch, or the equitable civil law, it might remain in force for a period, making contracts valid where the Earl's death was unknown, or where there was a debt thereby secured. The death of King Richard III. had dissolved his army, because all his officers had their powers instantly revoked, and there was no one authorized to take his place and appoint others. The wounding of William of Orange at the battle of the Boyne, reported fatal, almost disorganized the Government of England by the same rule. That difficulty was afterward met by special statutes.

I. 5, 37.

Farrett, in September, 1641, appeared before Governor Winthrop at Boston and formally protested against E. and T. Tomlyns and H. Knowles as intruders, and against all others taking any possession of Long Island, not claiming from the Earl. He granted Martha's Vineyard to T. Mayhew, of Watertown. He then retired. It seems Captain Andrew Forester, another agent of the family arriving later, about 1647, and going bravely to New York, was seized and sent away by the Dutch Governor, and deprived of his papers. These were probably not well understood and perhaps misrepresented; or, whatever they were, allowed no force under Dutch law—we must dismiss them all; though much has been written about them. Here some of the descendants afterward joined the noted family of the Livingstons and others from Scotland who came to America.

W. 11, 5. ¶

84. 47.

A. 78, 115, note. G. 12. 13, &c.

In 1631, King Charles I. by proclamation forbade disorderly trading with savages in New England, and especially furnishing them with weapons and habiliments of war. This, of course, the Dutch treated as not binding upon *them.* Many Englishmen also did not admit that

A. 58, 207. 628, 311 and 312.

he could make laws for them here by his mere proclamation. That method had been opposed and checked in England under James I., but perhaps not so much in Scotland.

King Charles, hearing from Captain Young or his messenger Evelyn, professed to follow the doctrine of Selden, the English lawyer, as to *Mare Clausum*, or the closed sea, in opposition to Grotius, as to *Mare Liberum*, the free and open sea. His twist of the law was proclaimed in 1635 in an official letter sent to Sir William Boswell, the British Chargé d'Affaires in Holland, saying he intendeth "not a rupture," but he will "force them to perform due homage to his admirals and ships." They must dip their flags to acknowledge his royal greatness; if not, he would treat them as enemies. The despot, manufacturing law by his mere *sic volo*, *sic jubeo*, was ready to force his own people to pay him ship money and tonnage and poundage without any act of Parliament, as well as to extort loans from any wealthy citizen under penalty of punishment, in order that he might compel the ships of other countries, by firing at them, to do him homage, though unjustly. The small and scattered fishing boats, of course, could not resist his armed vessels.

C. 33, 18, note.

In 1636 he sent his fleet against the Dutch and Scotch fishermen off the northern coast, requiring them to forebear fishing, and enforcing obedience by firing at them. He repeated this until 1639, making them pay a heavy license or tax for fishing, and all the time artfully manufacturing law while setting a bad example of fraud and violence. This affected his subjects, Scotch, Irish or English, as well as the Dutch. It was the apprehension of this violence and plunder on our coast, which set it decidedly against the king and his chiefs.

C. 33, 24, &c.

I. 5, 694.

After the date of 10th or 25th March, 1639, the new year 1640 commenced. March was called the first month of the year, and April the second; December was the tenth month, January the eleventh, and February the twelfth. The English statute for the year to begin on 1st

H. 30, 11, &c.

G. 12, 51.

January was not passed until 1751. Other countries at different dates adopted that rule, but generally not earlier than 1710. There were many discrepancies in dates in
W. 10, 486. which, however, we need not be entangled.

W. 10, 485. The Rev. John Davenport and Theophilus Eaton were the public men and writers who took charge of New Haven at the outset, as notified in their letter to Governor Winthrop, on leaving Massachusetts to go to New Haven in 1638. At first they bore the brunt of Boston opposition.

H. 30. We have two volumes of the official records of New
H. 31. Haven, well edited by Mr. C. J. Hoadley, State Librarian and Secretary of State for Connecticut, and lately published —so late as 1857 and 1858. Persons whose ancestors never belonged to that jurisdiction (like our Southampton friends) may not have read them, or if they have, may not recognize the unknown names. Only one volume seems
13. to have reached our Philadelphia "Critical Dictionary of
A. 58. English and American Authors" in 1859. Dr. Holmes of Cambridge, Massachusetts, compiled his first edition of "American Annals" in 1805, and his second in 1828 (generally following Winthrop as others did), and of course never saw either of these more recent volumes of Mr.
D. 1 to D. 21, 84a, &c. Hoadley's, nor any print of Mr. Brodhead's large importation, nor of O'Callaghan's publications. All these merely copied Mr. Winthrop's distant and one-sided stories on our topics for this State. Mr. John W. Barber, in his historical collections for Connecticut, gives a preface to his first edition, dated 1837, speaking only of his failing to obtain information, without indicating where he failed. But it is easily discovered, by reading, that he had very
932. little of Mr. Hoadley's information; and in his second edition of 1846 there is a like hiatus. Both of these dates
150. were before Mr. Hoadley's, and so were Barber and Howe's for the State of New York; and general readers, content with such authors, look no farther. So likewise of many others who may have seen the outsides of the later books, but have not found time to read in so many

large volumes such a mass; and who, even if they had, could not remember the details correctly, nor select and hastily put together the material parts affecting us. But I notice that our present Pastor has examined those of Mr. Hoadley, as also Rev. Dr. Corwin had done.

Mr. Eaton became Governor; and they early appointed a notary to preserve records, the earliest parts of which, however, were not bound together.

Stephen Goodyear was an owner of vessels and a trader H. 30. at New Haven, and was there in 1639. On 22d October, 1640, he purchased 150 acres of T. Witherly, on the north side of Manhansett River opposite to Shelter Island, near modern Greenport, with the house built on it, which Witherly, a mariner, had purchased of Richard Jackson, a carpenter, and for which the carpenter had secured a deed from James Farrett, dated 15th August, 1640. Mr. Goodyear soon ranked as a magistrate, and in 1643 was Deputy Governor of New Haven. On 18th May, 1641, he purchased Shelter Island of Mr. Farrett, perhaps after the death of the old Earl. At a meeting of the New Haven Company on the 30th of 6th month (August), 1641, it was H. 30, 57. entered of record "Mr. Goodyear propounded his purchase of Mr. Farrett's Island to the town, but it was not accepted." It perhaps may be inferred that by this time news of the Earl's death had arrived. Farrett had not yet left Massachusetts, and it seems he had from the Earl a right to choose a large parcel as his own for his compensation, and Farrett claimed that he had chosen this. It might prevent his power from being revoked or disre- H. 30. garded, if he added, as he did, an assignment of his own right and interest. Capt. Underhill, Henry Ackerly, John Budd, Thomas Osborne and others, afterward of Southold, were at New Haven as early as 1639. Henry Ackerly built a cellar there and afterward sold it. On 3d April, 1640, Ackerly was publicly rebuked for this, which we cannot think was wrong, if he preferred to go somewhere else, or went as a soldier. In 1666 he was at Greenwich, Conn. We find Robert Ackerly in 1651 at South-

old (probably a son of Henry), having a home lot which
1641/2, 1. adjoined our Pastor Young's and which also was soon
R. 12, 5. sold. In 1660 he and several others from New Haven and Southold were at Setauket.

We have condensed in brief terms what appears to us a fair result of much reading, and have assisted the reader by enabling him to find sufficient proof of what has been stated. If on any point he is inclined to think differently, that is an affair of his own. He is welcome to his freedom, and should allow me mine.

The mortgage of all Long Island which has been men-
98, 311. tioned, was executed by Farrett, dated 29th July, 1641, to George Fenwick of Saybrookport, the agent of the proprietors of Connecticut under their patent; and to John Haynes, Samuel Wyllis and Edward Hopkins, the Governor, Clerk and principal merchant of Hartford; and to Theophilus Eaton, Stephen Goodyear and Thomas Gregson, the Governor, Lieut.-Governor and principal merchant of New Haven. It recited Farrett's power of attorney or commission, and stated that in attending Lord Sterling's service three years and upward, without having received any support or maintenance from him, he had been forced to use his own credit to take up divers moneys and commodities to the value of £110, in order to relieve his necessities—which sum he had procured and received of the above-named persons. And he adds that the present instrument was given as he was about to return to England to provide, as may be, for that part of Long Island not possessed, nor, as he conceived, claimed by the Dutch. The mortgage was redeemable in three years on paying the £110, together with such other charges or improvements as should be expended or made for or upon Long Island.

At Hartford this mortgage (as we term it) was at first treated for public account. It was recorded there on 6th May, 1664; and the original instrument was left there. Subsequently on 8th October, 1668, after the capture of New York from the Dutch, the secretary was ordered to

deliver it to Mr. Wyllis and Mr. Jones for the use of those concerned.

This, in form and substance, was much like a bottomry bond, authorized and used by the civil law to help a disabled vessel. It does not mention the Earl's decease. But it is believed this was then known by these parties. As to the different law between England and Scotland, it has been urged, in my time at New York.

In 1640, a few Hollanders occupied the site of our present City of New York and some convenient spots on the River of Hudson as far north as Albany. They professed to have forts at New York and Albany; but they did not keep much force in the forts. Substantially these were shams as against regular soldiers, but enough to check Indians, and a place of resort and protection for the unarmed citizens upon an alarm. The Hollanders gave the name of New Netherlands to their territory; claiming at that time all Long Island, and wishing to secure possession of it from the west end. But in this they were not very urgent or active. They had not felt the incumbrance of a superfluous population. They were few, scattered over wide districts, not crowded, nor had they many cultivators of the soil. Nearly all were traders and laborers. 92, Vol. 2, 335.

Some of the earliest descriptions of Long Island were written in 1649 and 1650, on Manhattan Island, now New York City, or in Holland, by Adrian Van Der Donk. LL.D., a learned and able man. These, with others, written either by his associates or opponents, were presented to the Government in New York and at the Hague in Holland, as a remonstrance.[1] Of course they need good translations and editorial notes; and it may be fair to observe here that this remonstrance was sanctioned by the names of our friends Thomas Hall[2] of Kips Bay, New York, and Isaac Allerton[3] of Plymouth Colony, New Haven and New York, both Englishmen, and by others connected with Englishmen, Augustin Herman,[4] a Bohe- (1) D. 1, 270, &c. H. 28, 237. (2) G. 2, 143. G. 4, 127. (3) A. 84. (4) G. 9, 58.

mian agent of the merchants Gabri in Holland, and by some others called Huguenots (claiming to be hostile to France), temporary residents under the Dutch at or near New York, but friendly to the English.

Hollanders claimed Long Island as a crown of their province "by reason of its great advantage of excellent bays and harbors as well as convenient and fertile lands."

108, 24, 25. Dr. Van Der Donk really ranks as its earliest historian. His book was published in 1655. His ancestors were of Breda, and favored the English against the Spanish. He became a Protestant. He married a daughterof Rev. Fran-

84a. cis Doughty, an English clergyman, of Newtown, Long

U. 7, 326. Island, and he had a Dutch grant of land at Yonkers on the Hudson. We must be brief and avoid entanglements.

We may treat all the land here as unimproved in 1640. Its present condition shows its improvement. You know about that. The land of our town certainly, in 1640, had been but little cultivated. The best land was apparently covered with hard wood, "including several kinds of timber suitable for the construction of houses and ships,

(3) D. 1, 276. large or small,"[3] plenty for firewood, and varieties adapted to many purposes, walnuts and chestnuts, berries and small fruit in abundance and many vines, "but principally [as if they had been planted there] around and along the banks of the brooks, streams and rivers which did course and flow in abundance all through the land; the grapes of many varieties, some white, some blue, etc."

(4) D. 1, 277, 285, &c. [4]The reporters to Holland, described the birds and fish, including among the birds, eagles, turkeys and ducks, and among the fish, salmon, black fish and shell fish, conch shells—from which the Indians made wampum, their money—and abundance of oysters and mussels. But we must not run loose and get astray. Although the spirit of exaggeration has characterized the promoters of colonization, there was not much of it in this, for our town.

M. 68, 141. Y. 7, 264. Our "Eagle Neck" and "Oyster Ponds" are English proofs, although eagles and oysters are now scarce. For

eagles we show only fish-hawks, and the modern scarcity of oysters appears to be a fault of our own. Furs, especially of the beaver and the otter, proved the most remunerative to send back to Europe. The beaver frequented these small streams, and were successfully caught in many of them, particularly above Riverhead and at "Huppauge," the beaver place in Smithtown, opposite New Haven. Indians would catch and sell the beaver cheaply, as well as the fish and the birds and other animals. It was deemed judicious to use them and not to disturb the beaver until many were ready to be caught—perhaps in Winter. This plan and the difficulties arising from fallen wood, tangled vines, the absence of roads, of bridges, of horses and of wagons, long left both the Whites and the Indians without roads, and longer without them on the south side than on the north side of Long Island. The old northwestern boundary of the town is yet called Wading River, and Oyster Pond Neck had its wading creek. Rough woodland intercepted by ponds, swamps and streams without bridges, was the rule. Traveling to any distant place, or carrying freight, was only by water. Many boats and vessels were necessary. Indian trails, easily ambushed, were unsafe and insufficient.

S. 90, 29. 628. A. 58, 231.

Van Der Donk and his friends reported at New York and in Holland that the English were the strongest, and that a fixed boundary line between them was essential.

Tienhoven, the secretary and representative of the Dutch Governor of New York, disputing with Van Der Donk, wrote, in 1649-50, saying Long Island "is full thirty leagues long from the west" (say at Harlem) "to the northeastern point"—"about three miles to a league, making ninety miles." "It is the levelest and finest soil in New Netherland; very well adapted for agriculture and the rearing of all sorts of cattle; furnished with beautiful valleys, navigable harbors, rivers and bays; a considerable inland sea, whose shores are inhabited by Indians, and in which are various other fair and fertile islands. The greatest part of the wampum for which the furs are traded,

is manufactured there by the natives. The English of the colony of New Haven settled two villages at the bight of the aforesaid inland sea, about three leagues from the east point of said island; one called Southampton, containing about ten or twelve houses; the other Southold, about thirty houses."

This, written before 1650, is the earliest picture preserved of our Southold. And this active Dutchman wrote (in deference to Van Der Donk's unanswerable argument) that he would urge an agreed boundary line, but without it, would "prevent the English from further progress on Long Island by taking possession of the east point, which, he said, was about three leagues [*i. e.*, nine miles] from Southampton [then perhaps including Easthampton], and by securing its possession by
D. 1, 360-365. a redoubt and a small garrison." This was his hostile plan for Southold. It was tried for Saybrook and for Hartford, and defeated. It was either foreseen by or quickly reported to the English early settlers of Southold. They had some friends in Holland. Probably they then built the redoubt at Cutchogue or then strengthened it,
(b) G. 13, 146. if before built.[b] The known warriors against the Pequots were favored and secured to assist Sonthold, such as Underhill, Arthur Smyth and others. If any persons wish another Dutch account from New York they can read that of the Minister in 1644. We do not think it im-
628, 517. portant.

We have not at command a very reliable or full account of the Southold Indians. We cannot read or pronounce their names, which they claimed the right to change at pleasure. We infer that they were chiefly fishermen and gatherers of wampum, each set having a chief, and that the residents were not very strong or numerous, but could be strengthened by allies. The place of the five wigwams
154½, 112. alone is mentioned in our records. These were oppo-
958, 195. site Shelter Island, near Greenport. Only two or three
154½, 56. old cellars are mentioned in early boundaries. At or near the mouths of some creeks, in snug harbors, can be traced

the piles of shells and the scattered arrow-heads which show where the Indians frequented. The first sites of temporary resting places for white men were generally on isolated points of land surrounded by water like Plumb Island, Gardiner's Island, Crane Neck, Eaton's Neck, Hog Island (in Queens County), now called Centre Island, and Lloyd's Neck. These were left by the first occupants, when peaceable possession was acquired and secured for villages at selected places farther in the interior where fair house lots fronting on roads were at command. Village lots were planned to be the smallest to enable houses when built to be jointly defended, being near each other and easily fenced, cleared, etc. These houses, almost as fast as built, as well as the old forts, can be traced by the deeds and records at Southold,[a] Southampton,[b] Setauket,[c] Huntington,[d] and East Hampton.[e]

(a) 154½, 958
(b) 901, 902. 267, G. 1, 1.
(c) R. 12. R. 25.
(d) H. 32. H. 33.
(e) R. 26. R. 27. R. 28. R. 29.

Small plots were planned for separate ownership in a general field to be surrounded by a common fence and tilled for food. But where would records or writings be kept before there were houses? Written scrawls are not the only marks that can be read. The cellars and ditches of houses and lots, long leave their traces. Several of them in this town, more than one hundred years old and now unused, yet retain their old forms and lines; some appeared superficially in my boyhood, now traceable only by digging for discolored soil. Some, not apparent on the surface, were then pointed out to me by my father and others in the ploughed fields, especially in some large old lots opposite the white hill of Shelter Island. And some fields are now overgrown with wood where no dwelling has been seen within the memory of man; yet they betray the cellars where houses stood long ago and the garden plots also by the wild roots of plants or weeds.

The records of Southampton and of other towns, we think, aid to explain points common to all. They need not be repeated. They can be read. The names of places G, 11, 6.

and reserves often betray their sponsors. Winter harbor and Sterling creek are enough for examples, and even the name of Southold.

Union was necessary to guard against Indians or enemies; united plans for defense and improvement were appropriate.

The Corchauge tribe of Indians was doubtless a formidable one on the northeastern branch of Long Island, prior to 1637. By report it was allied with the Pequots, and sent its armed force to assist the Pequots in Connecticut before 1640. If so, the force was subdued and punished in Connecticut by the gathered forces of Whites and Narragansetts. The actions with hostile Indians in Connecticut in 1645, we need not describe. Some warriors fled west; some continued hostile. The Indians (except Wyandank and his family), who remained on Long Island, were apparently very humble and obsequious. The village or old town plot was doubtless first released to our settlers—the date being the only disputable point. An early sachem was called Paucump, and his son Ambusco. About 1646, they released land at Hashamomack, east of Southold village, to William Salmon; and they were living and released other land farther west, fourteen years later, in 1660. Another set, in 1648, released Mattituck.

C. 10, 45.

154½. 112. 202. 203. 208. 193, &c. R. 12, 76. R. 26, 96.

The Indians of Shelter Island were styled the Manhansett tribe. The stream between that Island and Sterling (modern Greenport) was the Manhansett River. The chief in 1644 and in 1652 was called Youngco, Yokee; Yoehoc, or Unchenchic. He and his tribe sold out and delivered possession of that island in old English style, and left it in 1652. By report he went west of Huntington to the neighborhood of Cow-bay, since called Manhasset, in Queens County, and was there watched by Mr. Thomas Benedict (appointed by the United Colonies), who in 1649, with Henry Whitney, millwright, and Edward Tredwell, purchased land of William Salmon. These moving west, sold that land to Thomas Ryder. Thomas

154½. 158.

G. 10, 148.

350. W. 1, 2, 3.

Osman (or Osborne) early had land at Hashamomack, having married a daughter of William Purrier, one of the first settlers and magistrates. From one of these Thomases (when young) came the name Tom's Creek—without intending any personal disparagement. These pioneers all left creditable descendants. There was an early agreement made to buy out the Indians, whoever were claimants of the land east of that creek, for about £14. This sum was advanced by some one and paid (perhaps by Capt. Joseph Youngs and called in his inventory £15, or perhaps by Mr. Hallock or Mr. Thomas), and was to be refunded and paid by persons who should take parts of the lands. The written agreement left in private hands or sent to New Haven, went to destruction or out of sight. It was enforced at a later date by town order.[3] Land east of Tom's Creek, was treated as not within the bounds of Southold "the westward side belonging to the town," until 24th February, 1662–3, when in Southold town meeting it was written: "Our neighbors of Hashamomack then present desired to be received as complete townsmen. They were thereupon received as townsmen by vote." This was before authorized at New Haven, where the rulers wanted their oaths.

(3) 154½. 234. H. 31.

A confirmatory deed by the new Sachem of Montauk was dated 15th January, 1651. A further confirmatory deed by Indians was so late as 1665. But enough about Indian deeds.

154½, 158. 256. 176. 185. 354. 270.

In 1640 and before that date, we cannot safely name all the resident white men. They were outside, beyond the reach or protection of ordinary laws or governments, and withont houses or records or recording clerks. It deserves commendation that few of their laws or actions were violent either in words or execution. Their rules to preserve peace and order were excellent. Occasionally they encountered a passion too strong for them; but their history shows that they observed the Earl of Sterling's motto, and labored "for peace and plenty."

Our Southold early settlers were composed of a large

proportion of shipwrights. It excited surprise to find the shipwrights so soon scattered in so many new settlements. Early laws were made to force them to work cheap; and to forbid wood being cut down and branches left on the ground, supposed a habit of shipwrights. But on investigation, it was found that the ship carpenters at first were acting as house carpenters in nearly all the new places; and several would go together, usually companions, doubtless for mutual protection or defence, each knowing persons upon whom they could rely. Thomas Moore leaving his wife and children with his mother at Salem, seems to have been at Hempstead, L. I., at Newtown, L. I., at Millford, Conn., and early at New York. And so of others. Many became seamen for these narrow seas. The seaman has to cultivate and exercise a stronger national feeling, a stronger regard for his public rulers, and a better habit of obeying orders, than most others. A soldier on the land comes next.

G. 10. 154.

In 1641 or very early, one of the first orders made at Southampton, L. I., before it joined Connecticut, was that no man (under severe penalties) should give or lend unto any Indian, guns, pistols, powder, shot, bullets, matches, swords or any other implements of war. No law against this abuse is found at New Haven, made so early. It may be that they believed the King's proclamation of 1631, before mentioned, was all sufficient. This law practically prevailed at Southold. Their earliest records are gone. Those of Southampton, believed lost, have been happily recovered. Why were these eastern Long Island settlers so particular, or so anxious to prevent the Indians from having fire-arms? This is very plain, so soon after the Pequot war, in which many Indians had been slain, many made slaves, others dispersed, and their houses burnt. The seat of the Pequots had been at Groton, and on the Rivers Thames and Mystic, near New London, which place at first was called Pequot. Most of the places had early Indian names. It was opposite the exposed northeastern point

G. 11, 6.

901, 22. 23.

16.

C. 10, 19. T. 1, 40. 422, &c.

I. 8,—

and islands of our town. Fisher's Island was nearest to it and the most exposed. Gull Island and Plumb Island were next west. Then our Orient. Sterling, now Greenport, was nearly opposite Saybrook. The Pequots were numerous and warlike. They were believed to be "exceeding fierce, warlike and crafty." No violent and hostile subjection of them was likely to be permanently peaceable. Many had escaped. Some had joined the Mohegans and Niantic̆ks, also warlike. Such treatment as they received would make them revengeful.

A. 58. 237. G. 10, 19. Y. 7, 306.

The Indian was taught from childhood to treat revenge as a virtue, it being "after the manner of his race." The Whites, both English and Dutch, became impressed with this belief. Revenge was some times practised, but not considered a virtue among Christians. It would certainly take much time to change the Pequots and to make them act like Christians on this subject; and the Narragansetts were found to be no better. It was not safe for the English settlers so near to them, to trust either tribe in their midst with fire-arms.

92, part 2. 414. 84a, 241. Psa. 94. Rom. 11, v. 19. I. 8, 68.

The white settlers who arrived in this neighborhood in or before 1640, and remained here, and their successors whom it is our duty to notice, adopted such approved methods as had been tried and found successful in New England or elsewhere, without much dispute among themselves, or apparent need of having or enforcing laws against each other. This is in their favor. It shows that they were of the industrial class, as defined by Mr. Herbert Spencer, and had some just notions of Christianity. They knew that violence and fraud produce no love, but often incite resentment and revenge. They knew that secret and sudden attacks by Indians would be dangerous to lonely settlers; and desiring peace, they resolved first and fairly to pacify Indians, and to deal justly with them, and then to keep together and be on their guard, and to defend themselves, if attacked, while they "labored for peace and plenty." They took pains to have fire-arms for defence, to train their men as soldiers, and even to

S. 90, 1.

958. 222. carry their guns to church. And some of them, on selling land, took pains to prevent the purchasers from letting H. 31, 350. or selling it to any but such as were approved by the neighborhood as "honest, peaceable and quiet." An W. 1, 2. ancient order for this was referred to, in one of the old deeds.

We can trace imperfectly, but yet beyond all fair dispute, the early connection of our town with New Haven and the four New England colonies. The only mystery about it, is that our place, like most others, had at the commencement an Indian name. The name was written by the people at New Haven and called "Yennycok" or "Yennicott." Very few early records or notices respect- 154½, 113. ing the name now appear. It was written in the earliest deed for a house by a white man here in 1640 "Yenna- 154½, 158. 256. cok." Doubtless this came from the name of the early Sachem of Manhasset. The earliest date in which it has H. 30, 70. been found preserved at New Haven, is the 6th of 2d month (April), 1642, when John Tuttle, of Yennycok (meaning Southold), was appointed to be "constable to order the affairs of that plantation till some further course be taken for the settling a magistracie there." "Constable" was the title that Cromwell, soon after this was modestly willing to take instead of King. It had a better appreciation then than in later periods. The H. 30, 87. next year, on the 6th of 2d month (April), 1643, commissioners from New Haven were sent, with others, to Massachusetts to form a general combination of all the plantations in New England. Articles of confederation between four New England colonies (or plantations) were deemed H. 30. 104. prudent, amid threatening difficulties and disorders, and were agreed to, dated at New Haven, 19 May, 1643, and at Boston, 29th of 3d month (May), and 7th of 7th W. 11, p. 124. month (Sept.), 1643. They were necessarily temporary, so far as our town was concerned. No permanent authority had been given for them. They required an oath of fealty; but after dispute, the chiefs dispensed with any oath of allegiance to the King "for the present";

while some of them strained to make the articles perpetual or permanent, without him, and against him. At New Haven, Yennycott was taxed £2 "to be forthwith raised and paid into the treasury, toward the charges about the combination." And Mr. Goodyear was desired to write to the inhabitants of "Yennycott," to show them the equity in rating all men impartially, etc. This request shows that it was not intended to confine the name "Yennycott" to Mr. Goodyear's purchase. It doubtless had been used before that date. Its various spellings include Yougco and Yengcoe; and in the old manuscripts, it would be sometimes difficult to tell one of these from the other. 121.

On 23d October, 1643, it was recited at New Haven that "Stamford, Guilford and Yennicott" had "upon the same foundation and engagements entered into the combination." H. 30. 162.

On 5th February, 1644, Thomas Stevenson "of Yennicott," was named at New Haven, with some particulars. He was an early resident of our Southold. He had sold a boat at (or from) Virginia, which had been taken to Boston and was not paid for. 164, 47. H. 30, 96.

The earliest date found there for the name "Southold," was about seven years later, on 30th May, 1649. The record of that date is now missing at New Haven, but partly copied in Thompson's History of Long Island. It is recited repeatedly afterwards, that the like powers given to constables as magistrates of that date, were given to constables appointed afterwards. This would lead to the original entry being repeatedly read and examined by different persons, and doubtless until (like our own old record books) it was worn out, carried off or lost. For the first ten years, 1640 to 1650, there are a few items of history from our place called Yenchoc or Yenycot, beyond the building of about thirty houses and their probable occupancy. We may quote Barber and Howe's Historical Collections: "The Indian name of this town is Yennecock." Gordon's well written Gazetteer of the H. 30, 463. 97, 378. 150, 546.

G. 29, 715. 154½, 113. State, in 1836, gives the same name; but he, like so many others, has his own way of spelling it—"Yeconnecock." The name is recognized in our oldest deed of a white man's dwelling house, dated 25th October, 1640, as "Yennacock."

Undoubtedly they had what the Scotch earl called "the two most necessary members for a new settlement, a minister and a smith." We must trace individuals for legal proofs; and these early settlers rapidly changed, moving in every direction, but generally West. In which year, each house was built, or who came first, we cannot 154. tell. We have traced a large number of early residents and found where many came from—too many to weary you with. We cannot peruse their recorded histories without being deeply impressed with their industrious, patient and unconquerable steadiness, still marching west. Mr. Gladstone claims that the seeds of freedom were sown here by England. This it is not necessary to admit. But we do admit there were trained here two things combined, "the love of freedom and respect for law," favoring the maintenance of order, which (he says and we approve) are "elements of national excellence and national greatness." The period 1640 to 1650, was a very difficult one here, and a dangerous one in which to learn anything from England, about order or government. There the laws were broken, and disorder reigned. The controversies and struggles between King and Parliament as ruling powers, resulting in a civil war, practically destroyed both. The King, first abusing his powers and his parliaments and then drawing his sword against his subjects, was defeated, imprisoned, and publicly beheaded. The Parliament, weakened by divisions, collisions, expulsions and retirements, the fruits of disunion, first lost its upper house, and afterwards (while attempting to act without a quorum) had the remnant of its "other house" turned out of doors. The army attempted to rule by its officers. Charles II. tried to oppose them in Ireland and in Scotland and at Worcester in England, but he was de-

feated. Oliver Cromwell at length became Protector. You know the story. But do you remember? This is the period, 1640 to 1650, during which, almost without records, here in the woods, where no known civilized man had lived before, we are expected to speak historically of Southold at its very birth before it had a Christian name! A close examination of all we find, certainly develops some items worthy of note. And it may be worth remembering that seamen and soldiers, and all who took oaths of allegiance, were expected to be more faithful than others to their sovereign; and from many passengers to this region, oaths were required. According to Dr. W. 12, 360. Watts, they were expected to be Phil. v. 8.

> "True to the solemn oaths they take,
> Though to their hurt, they swear."

Pastor John Youngs, as we all agree, was our first minister. He was born about 1598 or 1600—or as before written in 1602, we cannot be exact. His family arrived at Salem in the "Mary Ann" of Yarmouth, and about 14th August, 1637, he was received as an inhabitant and afterwards was granted land at Salem, if he would stay. But E. 5. 169. he remained there only about one season—a hard one for food. He had married Joan Lewington, at the Church of G. 10, 75. St. Margaret, Suffolk, in England, on 25th July, 1622, and his second son, Thomas, was baptized there on 1st May, 1625. Both followed him to Southold. This sufficiently identifies him. He may have preached there and at Hingham, in England, or at other places temporarily. They have not kept in England regular records of curates and lecturers or their services. Rectors and vicars had to buy their places, and happily have helped us to records required by English laws. Rev. Christopher Youngs was vicar of that church and held the Parish Rectory, called Reydon, near it, from 1611 to 1626. The vicar's daughter Martha was baptized there on 1st July, 1613, apparently the youngest. She came to our Southold the wife of Thomas More and died here. The Rev. Christopher was

probably educated at Oxford and was graduated A. B. in 1563–4 and M. A. in 1566, licensed 4th July, incepted 8th July, elected chaplain of Windsor 6th March, 1567–8, in the reign of Queen Elizabeth, while Matthew Parker of Norwich, near by, was Archbishop, who favored the marriage of priests. He had other children, including Margaret and Christopher, Jr., both older, and two were drowned. He doubtless can be further traced. The vicar had the appointment or approval of curate for the chapel at Southold, and is believed to have been over seventy at his decease. But he may have been a later character. Inscribed on a brass in the church, a memorial was preserved of him in these words; "Here lyeth interred the body of Mr. Christopher Yonges who departed this life the 14th day of June A°. Dni. 1626."

G. 3, 162. 163.

G. 81.

G. 81.

"A good man full of faith was he,
Here preacher of God's word,
And many by his ministrie,
Were added to the Lord. Acts II 24. 27—"

He was succeeded there as vicar by Rev. John Goldsmith in 1627. We have the notice that Rev. John Youngs was forbidden to sail from Great Yarmouth, the port of entry and departure for that region. This was dated 1637, but may have occurred earlier. And we have the names of passengers admitted to have come to Salem in the "Mary Ann" with Mr. Paine (part owner of the vessel) and his family. These did not include Mr. Paine's son Peter, who arrived in Salem before them and came to Southold, as did also Thomas More and his wife Martha. It was an easy escape for the pastor to sail from some other port, or for them all to wait and have the prohibition revoked. One man, the last one who came on board, who sailed in the "Mary Ann," was the only one described "of Southold Suffolk Co.," a mariner or mercer. He was named William Cochrane, æ. twenty-eight. He had a wife Christen æ. twenty-six, and two children. In 1638 he was at Hingham, Mass., and was admitted a freeman

164, 18.

H. 28, 294.

there. On 3d October, 1642, he sailed on his return to England. This appears by the manuscript diary of Rev. Peter Hobart of Hingham, the father of our second pastor. Many circumstances show that Rev. Peter Hobart was friendly to our first pastor. Mr. Cochrane perhaps came back. Henry Tuthill, one of our early settlers, coming from Norfolk County, England, went first to Hingham, Mass., in 1637, with his wife Bridget. He had land there, which he sold in 1644, doubtless after coming here. His brother John came over to this country. He was probably the one named at Dover, N. H. (called Pascatawa) in 1638–9 with Captain Underhill, and may have been connected with William Touttle of New Haven, sometimes called his brother. This JOHN TUTTILL must rank as our earliest known civil officer, he being a magistrate in 1642. Others were recognized at New Haven as magistrates from 1653 to 1661. His brother Henry died, and his widow Bridget became the wife of William Wells, one of the magistrates. John, it seems, returned to England—as also several other persons of the same set. One was the Rev. Robert Peck, reported from old Hingham, in England, who preached a while at Hingham, Mass., and returned in 1641. He may nave been connected with the Pecks who remained here, at New Haven or elsewhere, and with John Peck, who afterwards married a daughter of Thomas Moore, Jun., and who agreed with the Goldsmith family of Southold. A little reflection enables us to comprehend how the story arose about so much preaching at Hingham.

164, 30.

T. 3.

W. 10. 332, note.

Rev. John Phillips, born in England about 1572, married at Wrentham, Suffolk County, England, Elizabeth Ames, a sister of the Rev. William Ames, D.D., a noted Nonconformist and learned professor (at Franeker) and author in Latin. He (Mr. Phillips) in 1609 became rector of Wrentham in England, about five miles from Sonthold. He was deprived and came to New England. He was a friend of our pastor, and had also a conditional

E. 5, 169.

13.

grant at Salem. In 1642 he returned and settled in his old rectory in England.

932. 210. Mr. Henry Whitfield was another Nonconformist clergyman in England, who came to this country. He became the first minister at Guilford, in the New Haven jurisdiction, sixteen miles east of New Haven, on Long Island Sound. He remained several years in harmony with Rev. Mr. Davenport, and went back to England. These several returns to England are believed to have occurred without any charge made here against the returning clergymen; though perhaps they favored an adhesion to some of the old Church-of-England forms and rules, as Y, 7. did the Browns sent back by Endicott, or Mr. Bright, who stayed here only a short time.

Christopher Youngs, the son of the Rev. Christopher, came out to this country, settled at Wenham, in Massachusetts (named perhaps from Wrentham, in England), and died there in 1647, leaving a will and a son, Christopher Junior, who came to our town and became an active man, and who lived and died here. We obtained copies G. 14, 66. 67. of the will and inventory of this Christopher, the son of the vicar, and published them. He mentioned his two E. 1, 6. sisters, the wife of Joseph Youngs, and the wife of Thomas Moore, and commended his children to their care, and that of Mr. John Phillips above named. He designated his deceased wife as the daughter of Richard Elvin of Great Yarmouth. A year or two later, the Court in Massachusetts gave some directions based upon the resignation or refusal of Mr. Phillips as guardian. There is no doubt of the identity of these families. It has been conjectured that our pastor John, if a son of Rev. Chris topher, was probably by a prior wife, and not by his latest, named Margaret. The families of wives of clergymen were not published very fully at that period.

154½. 419. 438. Capt. Joseph Youngs who married the vicar's daughter Margaret, and died at our Southold in 1658 (she surviving him, see his inventory), was an active man E. 5, 169. H. 31. at Salem and at Southold, commanding small vessels, and

a witness at New Haven in 1654; master of the ship "Mary and Margaret," sailing from Southold for Barbadoes in 1656. He, of course, suffered amid so many difficulties. He had two sons baptized in England in his father-in-law's Church, Joseph on 23d January, 1633, and John on 10th March, 1635, who both came over here, about ten years younger than the children of our pastor John. At Salem he had two houses which he sold after coming here. We would much like to read a better history of him. The vessel, upon which he brought passengers across the ocean in 1635, was "The Love" (in Dutch, *Liefte*), and it has been strongly suspected that she was the one afterwards, in 1647, seized by Stuyvesant, who bore no affection for the name of Capt. Young. By tradition at Southold, Capt. Young and his followers lent their marine compasses to measure off the lots and farms; and there is some record of this on the line between Salem and Lynn, he advising them to measure the course between two churches to guard against the variation of the compass, and they construing it afterwards the wrong way.

H. 28. 109. 84a. 20.

I have described these more fully and particularly because for my own sake I have taken pains to learn them and get proofs. William Salmon has been supposed the earliest "Smith." I think there were also others. The early Vails were "Smiths."

154½. 168. 171.

Capt. John Underhill has an early and large military history already printed, but it requires careful criticism that shall separate, as far as practicable, established truths from wild and fanciful or hostile stories. We should treat him as a regular soldier. He was so treated by his friends Lyon Gardiner, Daniel Patrick, John Mason, Nathaniel Turner and others. He had served as a soldier and officer in Holland and at Cadiz for England, and was employed by the Massachusetts Company, which favored him and petted him until it felt secure from Indians. He and his wife Helena were members of the first Boston Church. Their names appeared on the early

98, 353. 154.

church records. He visited England in 1634, and again in 1638, and returned. His account of Indian wars, written with some clerical aid, was published there. It is a
13. rare and curious book, dated London, 1638, called "News from America," of warlike proceedings for "two years past, by John Underhill, commander in the wars there." It was probably the earliest account that many friends of the emigrants had to read. In 1639, Underhill was an
H. 30, 85. early freeman of New Haven, and for a year or two in
118. 1634, he was a deputy there from Stamford, with Thurs-
127. ton Raynor, afterwards of Southampton, L. I. His friend and companion, Capt. Nathaniel Turner, became a purchaser of "Rippowams" (a name which was changed for Stamford), and was the first military officer of New Haven. Underhill spoke of his small pay at Stamford and asked leave to take employ from the Dutch against Indians. It was neither granted nor forbidden. There was a Dutch journal officially sent to Holland from New York, which explains or confirms some transactions on Long Island embracing the years 1641 to 1646. The
108, 413. patent for Newtown, L. I., called Mespath, can be read in Latin, and much of its history. Soon after Underhill's return from England, he, with a band of Englishmen,
H. 30, 116. and probably some from Southold, assisted the Dutch against the warlike Indians, having a nominal general placed over him by the Dutch, who did not much direct him.

Underhill (as if a Dutchman) was called in Holland
D. 1, 20. General Vanderhill. They were reported there very
187. victorious. We can compare the Dutch and English accounts. It cannot be so easily credited that so many
84a. Indians as reported, were killed; "although women and children were in the forts" (it was noted), "not one was heard to cry or scream." But the Indians were convinced of the superiority of fire-arms, and had not learnt how to use them in battle with effect, and were subdued and scattered. They escaped in the dark. Underhill was again a hero. Yet we do not adopt all the opinions

expressed about him. Those of Drake in his history of Indians were better than some others, but uncertain. I. 8, 68.

THE FAMILY OF TERRY was an early one and furnished office-holders repeatedly. There were four original and early settlers on Long Island. John Terry, a witness to Salmon's deed in 1645, Thomas Terry, who signed the agreement with Capt. Howe in 1640, and Richard Terry fixed themselves at Southold; and two of them at least left families. Little public notice has been taken of Robert Terry, who came from England with them and became an early settler of Long Island, witnessed an Indian deed in 1640, was a patentee of Flushing, L. I., in 1666 and was living there in 1670. G. 10, 73. G. 12, 132. 154. 154½. G. 10, 74.

Turning to our Long Island History to learn something more about Flushing, you will be met with the story that "the ancient records," of that town, "are entirely wanting in consequence of their destruction by fire," giving the date of the fire as in 1789—perhaps too late. If you look further for proofs, you may find that in a Dutch patent for Flushing in 1645, before the truce-line, the first person mentioned was Thomas Farrington, probably son of Edmund of Lynn, and the one killed by Indians; and there are others named Farrington, besides later and other familiar names from Lynn, including William Thorne of Lynn and John Townsend. But these cannot now be pursued. Perhaps enough has been said to convince you that the west end of the island had difficulties like ours and probably greater; and these should be taken into view. There were several places where the Dutch officers exerted themselves to crowd the English off, after the latter had commenced improvements, two of which are referred to in deeds at Southampton. In one, the English had crossed the Sound "in row boats." In another they had arrived in Capt. Howe's vessel. It is a very loose criticism to assume that those were all, or that there was but one, and then to draw inferences from the different descriptions, as if they contradicted each other. 98, 67. G. 19, 153.

84a, 92. 93, &c. The evidence is strong that the Dutch Governor, in 1649, had entered into the business of importing fire-arms for distribution, which were getting into the hands of Indians. And the death of Governor Winthrop of Massachusetts, in April, 1649, reported here, and about the same time, the death of King Charles I., became facts of importance here.

LIEUT. BUDD was the first authorized military officer to train the home guard at Southold. He was early at New Haven and at Southampton, and must have been well known by Capt. Underhill, whose opinion of his 901, 33. military skill would naturally be taken at New Haven, where Mr. Budd does not appear to have been favored. Rather curiously in October, 1644, he was called in the Southampton records "John Budd of Yeanocock." He was active, and appeared afterwards on Long Island at Setauket and Huntington, and later in Westchester County. He went to England and returned to Southold about 1648. In 1651 a note in his favor was recorded at H. 30, 95. Boston; and he was again absent in England in 1654 —it seems, to take care of property. Charles Glover, the old shipwright, was described as acting for him in his absence. He was back at Southold in 1655, and was sent as one of the delegates to New Haven in 1657. He resigned as Lieutenant in 1660, and Charles Glover then H. 31, 360. became officially chief officer—Lieutenant. Barnabas Winds, a deputy at New Haven, was ensign, and claimed that the duty of watching at different places was severe. He was allowed substitutes to relieve him. On the whole, after gathering traditions, it is believed Charles Glover, the shipwright, from the outset and all through this, was, after his arrival, the chief active commander. He and the other shipwrights had first to build houses. 154½. 55. His house and shipyard were at the southeast corner of the town plot, fronting the landing place on the creek, adjoining in the rear my ancestors' front north on the main street, and having the gathered timber and the places for sawing and working it (all by hand, having no

saw mill) east of his house on lower ground and under his eye. He had to watch the workmen, who were required to be armed and to have their arms at hand, and he had the proper position to see any one approaching from the south or east by water, with land high enough near him to oversee north and east as far as cleared, including the "general field." The public record of the place can be read in 1673. New Haven early made and enforced rules for its own guarded village, and doubtless recommended equal care, but it seems left Yenycot, 60 miles distant and on the opposite side of the Sound, to make and enforce its own rules for protection and defence. The inhabitants in 1673 (to use their own words), "lying open to the incursion of those who threaten us daily with the spoiling of our goods if we take any oath of fidelity," (that is to others), refused submission to either of the fighting parties unless they performed the articles first promised and established, "a firm and peaceable government," protecting them.

154½, 55. 335. 164, 155. 164, 151.

The conveyance of Shelter Island by Mr. Goodyere, dated 9 June, 1651, was about ten years after the conveyance by Farrett in 1641 to him, during which ten years we must treat Mr. Goodyere, the Deputy Governor of New Haven, as chief. He of course favored the name of Yenycott, and the certificate given to the peaceable Sachem of Manhansett in 1644; and he, it seems, was interested in a voyage to Barbadoes in or before 1653, and had business transactions with Capt. Joseph Youngs, who went on a voyage to Barbadoes in 1656, and who lived until 1658—see his inventory. The Youngs family perhaps tolerated the name of "Yennicott," but never favored it. Of course the family favored the name of Southold, their old home in England. Mr. Goodyere's conveyance of Shelter Island dated 9 June, 1651, was made to Capt. Thomas Middleton, Thomas Rouse, Constant Sylvester and (Capt.) Nathaniel Sylvester. The two latter were known to be prominent at Barbadoes, Constant being a member of the Governor's council and

N. 5, 303. R. 26. 97.

remaining there, and Nathaniel coming to Shelter Island. T. Rouse came from the neighborhood of Southwold in England—the modern peerage family. In 1656 the latter released one quarter of Shelter Island to T. Middleton for John Booth; and about 1656 there was an agreement between John Booth and N. Sylvester reciting some particulars perhaps not accurately recorded at East Hampton. Indians transferred their claims of title to N. Sylvester and John Booth, who took pains to have formal possession. The Indians then removed West.

R. 26. 105.

The ownership by Mr. Goodyere of the 150 acres near Sterling, now Greenport, which was obtained from Ferrett by Richard Jackson, carpenter, in August, 1640, was acknowledged in 1649 in the deed from Wm. Salmon, the smith, to Thomas Benedict. They were laid out, fronting south along the Manhasset River, extending west to Pipe Stave Neck (or Pipes Neck) and east to modern Fannings' Point, near Greenport. Pipe staves were an early article of commerce. Thomas Revell of Barbadoes, doubtless connected with John Revell of the Massachusetts Company, dealt largely in them.

154½. 112.

Y. 7.

On 2d June, 1653, Mr. Goodyere sold and conveyed the 150 acres to John Ketcham, who took and held the possession for some thirteen years, and who then removed to Setauket, and afterwards to Huntington, L. I. Mr. Ketcham was an active man from Ipswich, Mass., in 1648, and he lived until 1697, and left a large and noted family, In 1666 Mr. Ketcham at Setauket, conveyed the 150 acres to my ancestor T. More, and some of the acres have been held by members of the family ever since. Some that were parted with, have been repurchased. Mr. Goodyere, it was claimed, had a bill of sale from Robert Carmand (probably Hammond) of another island, formerly called Roberts Island, but later Robbins Island, which was reported purchased of "Iyonnancam, Sachem of Pammanach."

108, 89.

Mr. Goodyere died in 1658, leaving an entangled estate. A surviving daughter married another adven-

R. 26. 97; N. 31, 199.

turous man, Capt. Thomas Lake, of Boston. His second wife and widow are described at New Haven and can be traced. N. 5, 347. H. 31, 305. H. 31, 417.

Mr. Benedict married one of the passengers of the "Mary Ann," who came with Mr. Paine, and was one of the witnesses to his will. Robert Turner (not Cannon) one of the witnesses to Farrett's papers, can be traced from Boston.

Rev. Mr. Hooker and his followers proposing to remove from Massachusetts, encountered opposition at Boston, but got the vote of a majority of representatives in favor of their plan—Gov. Winthrop, Messrs. Dudley and others of the Magistrates opposing it. They then proceeded overland to Hartford, Windsor and Wethersfield, on the Connecticut River, and started the new colony of Connecticut up there, above the Pequots. The Southampton people joined their organization, by articles dated 30th May, 1644, excepting those who before that date had fixed upon Brandford and moving there had joined the earlier New Haven organization under Messrs. Davenport and Eaton. Perhaps their early historian mistook the date for Southold, because he did not then know that Yennicott was its early name. 267, 55. 267, 60.

The threatenings from Dutch and Indians, and from civil war in England, of course created sharp divisions here. It is not deemed wise nor necessary to stir up the slumbering embers of dissension. Only the occurrences need to be stated. The error practised in England, of suppressing anything favorable to an opponent and exaggerating anything unfavorable, is not to be followed. It is a practice in war, followed perhaps in politics.

We have some early pieces of evidence worthy of special notice. "Youghcoe the Sachem of Manhansutt" (meaning Shelter Island, or the river north of it, and sheltered by it) presented himself before the Commissioners of the United Colonies at Hartford on 6th Sept., 1644, and "desired that in regard he was a tributary 629, 16. 97, 365.

of the English, and had hitherto observed the articles of agreement, he might receive from them a certificate." Thereupon a formal certificate was given him, reciting that "Whereas Long Island with the smaller islands adjacent are granted by the Kings Majestie of Great Britain to the Lord Starling, and by him passed over to some of the English in these United Colonies; and the Indians in the east part of Long Island are become tributaries to the English, and have engaged their lands to them; and whereas Youghcoe, Wiantanse, Mough Martow and Weenahaminin do profess themselves friends both to the English and the Dutch, and promise to continue in a peaceable and inoffensive course," etc. "Therefore the said Sagamores and their companies may enjoy full peace," etc. This was set forth at length on the minutes of the United Colonies. It seems as fair testimony as we could hope to present. It embraces several important points, and will bear reading over and over. Youghcoe, Sachem of Manhansutt, of course, was the same as our Yenchoc, Yenycot, Yokee or Unchenchie.

154½. 158.

I. 8, 63.

The second of these Sagamores was doubtless the same as "Weandance," called in 1642 an enemy of Miantomino, and aiding the destruction of the Pequots; in 1657 called by Richard Woodhull "the Mentauke Sachem;" in 1658 called by Lion Gardiner Sachem of Pawmanack; in 1659 giving a deed to John Ogden as Sachem of Pamanack, on Long Island; by some others spelt "Wyandance," and signed Wiandansh, and later "Wyandance, Sagamore of Long Island." Southampton and East Hampton, we believe, claim title from him in part. Except mistaken dates, the accounts reported by or respecting Lion Gardiner can now be relied on as correct. He tested Wyandank's faithfulness and reported him next brother to the old Sachem of Long Island, whom as his senior and superior he would not oppose. Wyandank said: "I will go to my brother, for he is the great Sachem of Long Island, and if we may have peace and

R. 12. 2. 3. 14. 16. 901, 190. 171. 176. R. 26, 156.

G. 87, 17.

trade with you, we will give you tribute as we did the Pequits," etc.

The other two Sagamores (with hard names), we think, afterwards went farther west on Long Island. The second one may be the same as the one styled "Momwetoun, Sachem of Carchake," in the copy of the agreement for Easthampton, presented us in the first book of records of Southampton; but we have too little knowledge of the skill or care of persons responsible for that copy to deem it authoritative. It does not quite agree with others. Southold in its early charter in 1676, marked the line of division with Southampton. It is not needed that we should now follow the Indian names or the Indian wars or titles.

901, 51. 97, 294. 164, 204.

An extra meeting of the Commissioners for the United Colonies, was held at Boston on 22d of July, 1649, at which "the mischievous trade of selling arms to the Indians was considered, it being more than probable that the Dutch had been long acquainted with the secrets of that trade." Govert Lockermans, a Dutch merchant of New York, who was favored by the government, and who became wealthy, was deemed deeply interested in it. Of his guilt several evidences, both of English and Indians of Long Island, were read. A late murder by Indians in Southampton was reported. The people alarmed had stood upon their defence, in armed array, for several days. All trading with Indians by Dutchmen or Frenchmen within the four colonies, was prohibited.

4a.

G. 87. 21, &c

The period from 1650 to 1660, embraced that of Oliver Cromwell as chief ruler, and was not less difficult for Southold. He was willing to have peace with the Dutch here, invited the English to go south, and proposed to carry the war south against Spain, as he did in 1655. In this war, it is probable he desired naval aid from the Dutch, or at least wished to avoid their opposition, since they were known to be strong at sea. He first had severe struggles in Ireland; whence he soon went with additional force to Scotland, finding Charles II. and many

royalists against him. The battle of Dunbar occurred in Sept., 1650, disastrous to the Scotch. Cromwell, sustained by many Englishmen spent the Winter in Scotland, determined to subdue it. The occurrences abroad had great effect here. The treaty negotiated at Hartford by the Dutch Governor Stuyvesant for a fixed boundary line between English and Dutch, deserves particular notice. The agreement was dated 19th September, 1650, and the first article was that "on Long Island a line drawn from the westernmost part of Oyster Bay [so. for south], and in a direct and strait course [or line] to the sea, shall be the boundary between the Dutch and English [there] on Long Island, the easternmost part for [to belong to] the English, and the western part for the Dutch," etc.

628.
172.
84a, 1534

This being assented to, by persons locally in power, involved the idea of a truce or cessation of arms on that established line until notice to the contrary. That idea was expressed in the agreement. Two other articles were added, extending the line north on the other side of the sound, on the main, "to begin at the west side of Greenwich Bay about four miles from Stamford," etc.

84a, 153.

The treaty signed at Hartford in three articles, was sent to England and thence to Holland, to be approved or rejected by the acting sovereigns, and was temporarily postponed by both. But it was at once acted upon here. Some Englishmen west of the established line moved east; while many from our town moved west towards the new boundary line. William Johnson, who had married a daughter of the first Henry Tuthill, and Bridget his wife (afterwards wife of William Wells), got land on Hog Island, subsequently called Center Island, in front of Oyster Bay. Thomas Young, the second son of our pastor, got land on the Neck between Oyster Bay and Coldspring Harbor, and, at a later day, resided there. Captain Underhill and many from Southold went to the modern towns of Brookhaven, Huntington and Oyster Bay, moving west.

D. 1, 459. 460. 475.
154½, 218.
154½. 304. 305.

England had its commerce very much interrupted and injured by the civil war. Many persons were slain, many wounded, many driven from home and impoverished, and many offended and revengeful. Armies are not producers, but great consumers, and terribly destructive. The whole of Great Britain had been C. 33, 113. harassed by contending factions, industry discouraged or broken up, and some manufactories ruined. Holland flourished by having much of the commerce and some of the manufactories that England lost. And she seized such places as New York and Long Island, claimed by the English, which the disunited English could not at that period defend or protect, except by their local forces, but which they had never designed to give up. Van Der Donk could perceive the justice and policy and propriety of agreeing promptly to fair terms, while it seems that Tienhoven and Stuyvesant and some others of their superiors could not.

The last severe battle of Cromwell, after Ireland and Scotland were mastered by him, was at Worcester on the 3d September, 1651. It was final. Charles II. escaped, and left the country; and his armies not destroyed were dispersed. General Monk, supporting Cromwell, was left in Scotland in charge of a considerable force, with which he captured Dundee. Cromwell attempted to pacify England. The famous navigation act came from him and his supporters two months later, in November, 1651, requiring all commerce with English colonies to be in English vessels. This was probably aimed especially at the Dutch. It was deemed fair to appoint a time for it to take effect and to give them notice. So on 11–21 February, 1651–2, about six months after the great battle of Worcester, the articles of the proposed treaty—adopting for a permanent division of Long Island, the boundary already in force as a truce-line—having been submitted to an English council of State, were not approved, but all rejected, and the reason was given, "not knowing of any plantations of the Netherlands there, A. 58, 294

save a small number upon Hudsons River." A certificate stating this, dated as above, was signed "P. Lisle, President," and sent to Holland. The subscriber, doubtless, was Philip Sydney, Lord Lisle, afterwards third Earl of Leicester. His father, the second Earl, then living, was Lord Lieutenant of Ireland in 1641, when the insurrection broke out there. This son, with the famous name, after that furious revolt, had been much in power as a military chief in Ireland, and was a friend and patron of General Monk, then serving Cromwell. In 1657, he stood, on a grand occasion, among the "dignitaries of the highest quality, with drawn swords," supporting Cromwell.
C. 34, 304. His brother Henry was a colonel.

Before this rejection of the treaty, preparations for hostilities had been made in England, which were noticed by
D. 1. the merchants in Holland. "The parliament of England" (so wrote the merchants) "proposed to prohibit the trade to islands where they or their nation had any colonies, and particularly to the Virginias [meaning to include this country, by them called North Virginia], on pain of forfeiture of ship and goods, and of being treated as enemies." By formal notice, the Dutch merchants were allowed from the 3d October, 1651, until the 20th March, 1651–2, to retire (*i. e.* five winter months), "after which day, their ships found returning thence, or trading anywhere else, at or near those places, were declared good prizes." The merchants, informed of this, led by Gabri, thereupon rallied, declaring this period so short it was impossible to obey it; and they called the attention of their rulers to the English ships of war, then gathering under Blake as chief, preparing to enforce (what they called) the proclamation. This meant war. The Dutch, so construing it, and getting funds from the merchants, made haste to prepare for war; but on the water, where they had ruled for some years, they now mistook their strength against Cromwell's Ironsides. The English navy had been carried by its high officers into the service or support of Cromwell, having been paid by

the parliament, and an officer on land became one in their navy.

On the 14th May, 1652, "the first blood was drawn in this quarrel by Commodore Young's firing upon a Dutch man-of-war for the captain's refusing him the honor of the flag—which, of course, he did by order; but he took no prize. In July, 1652, war previously planned, was found progressing at sea, though not proclaimed here, between England and Holland." Carlyle speaks of it as declared on the 9th July, 1652: "Dutch war; cannonade and fierce sea fight in the narrow seas, and soldiers taught to fight on ship-board."

C. 33, 68.

D. 1, 482. 483. 486. 487. 488.

C. 34, 191.

The New York Governor (Stuyvesant) on 20th July, was instructed to take good care and keep a watchful eye "in the present rupture between this State and England, that no person be employed, either in the political government or militia in that country, except those whose fidelity and affection to this State can be fully relied on"—of course, no Englishmen. The instructions were captured by the English and delayed; but a duplicate, with further orders, was sent in September, and arrived in December.

93. 547

The New York Governor, it seems, kept these orders secret, but obeyed them and acted sharply. He imprisoned or expelled Englishmen, made them hasten east of the agreed truce-line on Long Island, and treated their land west of it as captured and confiscated, granting some of it hastily to Baron Werkhoven and others. It does not appear that he spoke of any war as raging, or even of "the present rupture." The naval struggle abroad between England and Holland, or naval war, if it be called such, in 1652, was indecisive, although there were many severe contests.

There were no regular communications here at Southold or on Long Island; yet some persons were probably as well informed as any in New Amsterdam, where the people were entertained by improved plans of local government.

Evelyn, returning home from Paris, where he had long

resided with his father-in-law, Sir Richard Brown, mentions in his diary on 5th April, 1652, "Cromwell's act
E. 82, 221. of oblivion to all that would submit"—not noticed by other writers. On 4th June, 1652, Evelyn, on going to meet his wife at Rye in England, found unexpectedly an embargo "on occasion of the late conflict with the Holland fleet, the two nations being now in war." The civil war being at an end, temporarily, we must notice this Dutch war. The lives of several actors may be read, although not strictly authoritative. Their history is not so dim as ours, which can be neither received nor kept nor published with full confidence; but we are not to expect any two writers will agree. The war, once started on the narrow seas, between England and Holland, could not be confined to the
C. 33, 72. coasts of either place, but as the English naval historian says, "spread itself into almost every sea, and every wind brought the news of fresh destruction and slaughter."

C. 33. 80. The Dutch had many vessels under their flag all over the navigable world. Commodore Appleton, commanding six English ships, had to strike his flag in the straits. The whole of Long Island was in controversy. No doubt the English people at the east were greatly agitated in their unsafe places. New Haven gives us
H. 31, 1. little or no light in 1650, 1651 and 1652. Records were written but not well preserved. That "jurisdiction," as it was termed, formed and was forming a separate gathering of Englishmen for New England southwest of others, and nearer to the Dutch; contemplating both an avoidance of the civil war and harmony with the Dutch, but intent upon securing as much territory as they could, either without or with the Dutch; preferring the English title, and desiring to help the Scotch Earl and themselves to all that could be secured of Long Island; yet, now in much peril, and not very strong nor very brave. The Dutch Governor, at first, after the accepted line, invited Englishmen west of it to take title and act under him;

and some went. Our general view of the situation has already been published. G. 10. 5. H. 34.

John Moore, of Southampton, we suppose, followed Captain Topping to Hempstead, L. I., and became town clerk. His well written letter, dated Hempstead, L. I., 25th September, 1651, against the sale of arms to Indians, has been published repeatedly, and is worthy of repeated perusal. He and Richard Mills, from Southampton afterwards appeared at Newtown, L. I., and he must have known Van Der Donk. They did not succeed in stopping the sale of fire-arms to Indians by the Dutch, which sale to barbarians, after brutal conduct towards them, it is thought, was a fatal course of the Dutch; while "some of Southold," to its credit, insisted upon stopping the use of fire-arms by Indians among them. They could rely upon the same principle in pro tection of their homesteads on land, as the nations did in protection of their shores from the guns of strangers. D. 2. 156. G 11, 93.

The most noted movement of this period was that of the Sachem of Manhasset, Yengcoe or Yennicott, with his followers from Shelter Island. They had engaged their land to the English, had promised to be peaceful to the Dutch and English, and had used the certificate before mentioned as a public treaty of peace; and now having received their pay, they delivered actual possession of their land, and marched off to the Dutch territory west of the fixed division line. The date is given as 23d March, 1652, and a formal paper certified that full possession of Shelter Island was given unto Captain Nathaniel Silvester and Ensign John Booth, after which Yokee with all his Indians did freely and willingly depart. This was witnessed in form by John Herbert of Southold, Captain Robert Seely of New Haven and Huntington, L. I., Daniel Lane of New London, afterwards Seetauket, and by Giles Sylvester of the Shelter Island family. These purchasers, Sylvester and Booth, appear to have been more decided supporters of King Charles II., than most others residing here. That the 154½, 158.

title of the Scotch Earl would be recognized and enforced by the King, they did not doubt. They had interests in Barbadoes, which place had probably been very neutral under the government of Francis, fifth Baron Willoughby of Parham, for the king, until about December, 1651, three months after the battle of Worcester, when Governor Willoughby surrendered, upon easy terms, to Admiral Sir George Ascue, under Cromwell. The latter, by report, took fourteen sail of Dutch ships that were trading there, embracing several from New York not identified here.

C. 26. 420.

C. 33, 66.

We have not much from the Sachem of Manhasset, but perhaps enough to explain his conduct. We can see that if he was at war with Montauk Indians, who used fire-arms, and if he was prevented from using them, he must leave. About sixteen years after his removal from Shelter Island, Pocatone or Pawcatone, one of the oldest chiefs of the Montauk tribe, called Shinecocks, affirmed "that in his time there was a war between the Southold Indians and the Shinecock Indians, and that Yeanocock Indians were conquered and fled to several parts of the maine, and that after a certain time Yeanocock Indians returned againe, and Shinecock Indians said that they had been old friends, and that they might set down and plant there again on the other side of Peaconnet, and so they did." There was probably some truth in this, but perhaps no severe war, and probably they did not know where the Yeanococks went. The Montauk chiefs may have been, as they seem, a little too ready to domineer. This one must have been the same as Wiacombone, son of Wyandance. Our town records do not clear them of this disposition to talk large and sell land as theirs, but students can read and judge for themselves. We think that Captain John Youngs was, and was treated as, the friend of the Yennicotts, and that the Dutch people encouraged the change, and the Indians expected Captain Youngs and Captain Underhill to defend them.

901, 159.

R 12, 3.

Captain Underhill was at New York in April, 1653, at Mr. Allerton's house, with George Woolsey and the latter's wife, and with Henry Ackerly of Stamford and Hutchinson a ship carpenter living at Henry Brasier's, all Englishmen of New York City. They understood what was going on, having had a better opportunity than many others. Soon after Captain Underhill obtaining information, and seeing that Governor Stuyvesant was waging war against the English, rallied his followers on Long Island, and having hoisted the Parliament's colors, in a bold declaration dated 20th May, 1653, abjured "the iniquitous government" of Stuyvesant. It was a violation of right to prosecute the war against residents and neighbors while pretending peace. We need not repeat his proclamation, but may note that he claimed the Dutch Governor's tyranny "too grievous for any brave Englishman and good Christian any longer to tolerate;" adding, "in addition to all this, the Dutch have proclaimed war against every Englishman!" D. 1, 558. 629, 246. 84a, 225.

Captain Youngs of Southold, son of our pastor, visiting New York or Brooklyn shortly before this in a vessel in which John Herbert and Thomas Moore were probably interested, was captured with the vessel by Dutch officers and imprisoned on board a Dutch ship in the harbor called the "King Solomon." His leathern bag or valise was seized and officially examined and his money taken out but perhaps restored. He had friends enough to send word to Southold. His father wrote, and the owners of the vessel went themselves to New Haven for relief and redress, and were baffled. Tired of waiting for it, or hopeless of success, and finding friends at New York or on the West end of Long Island, he escaped, and his vessel also escaped. He was accused of no crime, and could not legally be held, if there was peace. Persons detaining him or his vessel might afterwards be obliged to pay damages. His friends Allerton and others were willing to be his bail; so he returned to his captors on 13th April, soon after his escape, gave bail, and was G. 15, 62. G. 15, 62.

released. The Dutch bark "Prince of Condé," was captured—perhaps by Baxter, who also abandoned the service of the Dutch; but it was afterwards obtained and in 1655, surrendered by Thomas Moore. The written details as preserved, were gathered, showing the action of the first Thomas More of Southold and of the first John Herbert, and of the pastor John Youngs as well as of his son, together with particulars concerning the captain and the vessel and crew. Captain Underhill's first wife, a native of Holland, had lived west near the Dutch, while her husband was employed by the latter, but probably at this period moved to Southold.

G. 15, 57. 61.

It may be noticed that Capt. Underhill promptly turned against the Dutch, when they turned against the English on Long Island, as they were advised to do by Secretary Tienhoven in Holland. Underhill was a professional soldier and one of courage and skill, like Dugald Dalgetty of Drumthwacket (Scott's Montrose), or like Bryan Newton of New York. He expected to be paid for military service. In travelling so much, he necessarily became acquainted with the public men, the masters of vessels, the merchants, or such as the Youngs, Glovers and Moores of Southold, and the first and second John Budds, John Herberts, John Thomases and John Conklins, as well as with Allerton, Woolsey, Newton and Hutchinson at New York. Underhill had a desirable lot and a house built on it in our village before 1658—the exact date unknown. He wrote a letter from Southold to Mr. Winthrop on 12th April, 1656. Three years earlier, in 1653, he made a deposition before our magistrate, Mr. Wells; and probably he was residing here before that. Our town record alone reported the death of his first wife in 1658. Born in Holland, she naturally preferred to live near her native friends; but her husband taking sides against them, she followed him and made no complaints against him. He praised her for persuading him to wear his old iron helmet against the Indians, and thus practically preserving his life. I need not say so much, yet

G. 7, 98.

164, 51.

154½, 464.

"history is but aggregate biography," and I may caution readers, not merely against historical exaggerations by an excited writer, but against bad habits brought from English villages of spreading disparaging stories against competitors or opponents behind their backs, calling them Quakers and Baptists, or anything deemed disreputable or injurious to their moral or religious characters, illegally disarming them or banishing them and then abusing them and allowing no hearing in their defence before independent and impartial men. Underhill was not the only sufferer by this. The next year, after his wife's decease, on the 1st April, 1659, he conveyed his house and land at Southold to Thomas More of Southold; and the Senior T. More afterwards, in 1662, conveyed the property to his son Thomas, Junior. Neither from them, nor their descendants—of whom I am one—have I ever heard a word in disparagement of Underhill. This, I think it a duty to say. He married again, and his second wife was a connection of the Winthrop family. He left children by each wife; and his descendants are numerous. I have seen quite a number of them. One of his daughters having been slandered, he was able to procure redress and a public apology. A large pedigree, with some history for Westchester County, not entirely accurate, has been published. Whittier writes:

154½, 182. G. 15, 57.; 98, 353. 361. G. 11, 20. G. 14, 72. B. 16. B. 17.

> "He coveted not his neighbor's land,
> From the holding of bribes he shook his hand,
> And through the camps of the heathen ran
> A wholesome fear of the valiant man.
> Frailest and bravest, the Bay State still
> Counts with her worthies, John Underhill."

So indeed she may; but would it not be better to discredit the supposed frailty, which though denied was nevertheless punished—the debt due him being withheld, but at once paid when the charge was pretended to have been admitted? It certainly formed no defence to his claim, and was irrelevant, if true. He could afford to defy it as a slander. Who were Underhill's soldiers?

Thomas Stevenson was one; and he can be traced. He
154, 38. had been in Virginia, and he came to Southold. In 1644
G. 6, 36. he was at Stamford, and in 1655, at Newtown, L. I. He
G. 13, 118. left his property in charge of Thomas Moore, of Southold, and obtained some of Van Der Donk's land at Newtown.

The remonstrance made by Dutch subjects and urged by English neighbors against the Dutch rulers, before taking arms, claimed that the Governor (Stuyvesant) had employed the Indians (including Ninigret), or had excited them, and supplied them with fire-arms which could be used against white men. These being prohibited at the east end of Long Island, when seen in the hands of Indians, were taken from them (though probably not from the peaceful Indians) by "some of Southold" not named. The Governor denied that he had furnished them.
H. 31, 16. The English offered to prove that the Dutch had supplied them with arms, but required an agreement that the wit-
G. 7. 104. nesses should not be disturbed for giving their testimony. This was declined. Such courses were pursued as practically expelled the English from among them.

Newtown, L. I., had begun to be settled by Englishmen and to be cultivated in 1642, and had made some pro-
103. gress up to 1652, but was nearly abandoned in 1653. The general course of the English was to retire from the city and from the Dutch region west of the truce-line, and to build forts in selected places east of that line. The Dutch Governor of New Amsterdam (New York City) had his favored place walled in near modern Wall Street. His subjects were all compelled to work in building the wall and were drawn (or driven by Indians) inside the walls, or under cover. But without Bryan Newton or John Underhill, or their countrymen, whom, as Englishmen, he, by his orders, could not use, he did not venture out with his disabled leg, nor send out to lead the Dutch against the Indians. According to report, he entered the boarding-house of Van Der Donk, in the
A. 32, 183. city, just outside of the wall, and carried off his journal and papers. Forts were built by the English at Hunt-

ington, L. I., at Setauket, on Crane Neck, and at other places—probably also at Cutchogue, west of Southold village; or, if one already existed there, held by friendly Indians, it was now occupied and strengthened by the Whites. This is a fair question for antiquarians to examine and discuss.

On the 24th of May, 1653, Rhode Island issued its certificate of the employment of Captains Underhill and Dyre against the Dutch. 84a, 232.

On 25th May, 1653, when the Dutch war abroad was near its crisis, a court for the jurisdiction of New Haven was held immediately after the annual election. Mr. Goodyere, Deputy Governor, was in the chair. He had sold his interest in Shelter Island and Greenport. Three magistrates and ten deputies were reported present, but none from Southold. It was ordered that twelve horses be kept in the five towns on the "maine," four at New Haven and two each at Milford, Guilford, Stamford and Brandford, with sufficient furniture for travel, to be always in readiness as the public occasions of the country might require. And the court, considering how useful horses may be for service in war, ordered that no horses be sold or sent out of that jurisdiction without license; and, "seeing by experience that in these troublesome times, sundrie occasions come suddenly in, which require the attendance of some which may act in them as they shall conceive best for the public good and safety, the court did appoint six members as a committee, to whom they give as full power to act in any sudden business, as if all were present and acted in it." This shows some alarm, but little preparation except to send for help, though not much that would be of service to Southold.

On 29 June, 1653, a "General Court" (whose minutes are preserved) for the jurisdiction, was held at New Haven, composed of seventeen persons, viz., the Governor (Eaton); the Deputy Governor (Goodyere); one Magistrate each for New Haven, Milford and Guilford; H. 31, 2.

and two deputies each for six towns, New Haven, Milford, Guilford, Stamford, Southold and Branford.

Do., 16. The Governor had been to the Connecticut Colony (at Hartford), and was there informed by some Indians, as he said, that "some of Southold had taken away their guns." On inquiry this was found to be so. One of the deputies from Southold (Mr. Wells) attempted to defend the course pursued—we are not sure that he knew the facts or made the best defence. The court ordered the guns to be restored to the Indians, "that no public quarrel might be begun with the Indians by them, upon any such account." This was a timid refusal to support the people of Southold upon a vital point, when war, in fact, was raging with the Dutch, and practically it was an abandonment of them to the Indians. Of course it did not please the exposed people of Southold. The lawgivers at New Haven apparently had not heard of the declaration or recognition of war with the Dutch, if made in 1652. By our notes it was not made known at New Haven until 1653. Soon after this Court, they had orders from England to treat the Dutch as enemies, but professed that they were bound by the combination, and could not do so without Massachusetts, *etc.* But Southold probably knew more about it than they did.

The grand naval contests between English and Dutch occurred abroad, on the 3d and 4th of June, 1653, and in July, 1653, until the 31st. The Dutch Admiral, Van

C. 33, 68, &c. 87. Tromp, and thousands of his men were killed. About twenty-six Dutch ships were lost and others scattered. This was a terrible defeat for the Dutch, who had only formally declared or recognized war on 8th July, 1653, hoping then to triumph, and who had fought bravely. What would have been the result of success on their part, who can estimate? We need not guess.

Official news did not arrive soon. The new remonstrance to Gov. Stuyvesant in Dec., 1653, may be studied. It was long before the people of Southold could learn the

D. 1, 551. particlars—perhaps not until my day. His country-

men in Holland or in New York could stand a war with the English no longer. We need not be nice about details. D. 2, 152.

On 9th March, 1652, the English on the west end of Long Island, following the proclamation of Underhill, and proving themselves the strongest, publicly claimed and assumed the laws of their nation and its *de facto* government, and entirely repudiated the Dutch; while negotiations for peace were meanwhile pursued in London. Peace was sought by the Hollanders at London, and was agreed to by Cromwell as Protector, and by his associates and supporters, on 4th April, 1654, and proclaimed at London on 9th April, and at New York or on Long Island in May or June, 1654. Gov. Stuyvesant, on 5th July, sent to New Haven to learn if it was recognized there. C. 33, 91, 87, 387. G. 4, 136. H. 31, 110. After the peace was known, no more forts were erected, nor battles fought between English and Dutch for some years. They both found hostile Indians their worst enemies, and maintained a fair good-feeling toward each other. But the Indians had been badly taught, and had not become good Christians. They could not be safely trusted; and some of them continued the war. The truce line was at an end by the war, and by the English rejection of the local treaty of 1650 and by the Treaty of Peace. Some Englishmen returned west of the dividing line, particularly to Newtown. The grants by the Governor to Van Werkhoven and others since the war, were repudiated. His attempts to exchange approvals of the boundary line division (several years too late) had no effect. G. 7, 105. 106.

Gov. Stuyvesant was absent from December, 1654, to July, 1655, in the West Indies, but gained no glory there. He sailed again, in September, 1655, in seven vessels, with 600 or 700 men from New York, against the Swedes on the Delaware, and was absent a month with nearly all his Dutch force. While he was absent a large number of Indians beset New Amsterdam, Hoboken and Staten Island, set houses on fire, and killed or captured many

Dutchmen, frightening them all, but generally sparing Englishmen.

The Indians, without such knowledge as they could trust either of the Dutch and English war or of the peace, and excited by hostilities against other Indians opposed to them, and by the use of fire-arms among themselves, naturally pursued their previous courses. Ninigret, a leading hostile chief from Connecticut, east of the river, insisted upon pursuing war professedly against Indians. But would it stop there? No one can believe it would!

A. 58, 298.

Not long after leaving Southold, our old Sachem of Manhassett lost his life. We are not sure of the date or particulars, but apprehend he was assassinated. His name disappears; and this serves to introduce to you the next English historian of Long Island, Daniel Denton, an early settler and magistrate of Jamaica, L. I. He was the eldest son of the Rev. Richard Denton, a native of Yorkshire, England, who preached at Stamford, and was called the first English minister of Hempstead, L. I., and who returned to England about 1659.

98.
19, 20.
G. 10.
10.

In March, 1665, Daniel, the author, with our Thomas Benedict, represented Jamaica in the Assembly at Hempstead; and his "Brief Description" was printed at London in 1670, containing these words: "An Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their law, but an abuse to his friends and relations present, as if it were done on purpose to renew their grief."

95.
9.

This accounts for the name of Yenycot being dropped, and excuses our Southampton friends. A History of the Town of Flatbush, in Kings County, L. I., by the Rev. Thomas M. Strong, D. D., Pastor of the Reformed Dutch Church of Flatbush, was printed at New York in 1842, by T. R. Mercein, Jr. The great difficulty, as stated by the author, was, that the early history of the town was in manuscripts, written in the Dutch language, and many of them in a very small and cramped character; and these but few

could decipher and translate. The author said he had the assistance of gentlemen of Flatbush, and was furnished with the draught of the map which he annexed. The work was published while Mr. Brodhead was in Holland to collect the Documentary History for the State, and was generally well received. A full perusal of the local history of Mr. Denton and others including Mr. Brodhead, strongly shows how little, persons in and around New York knew about Southold, and compels us to explain our own surroundings. 340 p. 1533.

On 19th or 20th September, 1655, Captain Taping (Topping), of Southampton, and John Youngs, mariner, of Southold, appeared before the Commissioners of the United Colonies, both in behalf of the Indians and of the English upon the east end of Long Island, and presented special letters from Mr. Thomas James, Minister of East Hampton, and Capt. Underhill, with four letters formerly written by Mr. Haines, and a letter of Major Mason to Lieut. Gardiner, and their own desires "that the Commissioners would take into consideration their sad and distracted condition by Ninigret's hostile and murderous attempts against the Indians, by which the English are in danger," etc., etc. This danger to the English, it seems, was what the managers of the New Haven jurisdiction had been unable to cope with against Stuyvesant. Some of them were too well protected to feel the peril or to make provision for defence. 629, 341.

On 20th Sept., 1655, Capt. John Youngs received from the United Commissioners a full commission for himself and vessel. He was employed and authorized to prevent the hostile Indians under Ninigret from going against the peaceable Indians on Long Island, and from pursuing a war against our well disposed friends. In May, 1656 (eight months later), after Cromwell had captured Jamaica, in the West Indies, the New Haven court acquiesced; and declared its willingness that Capt. Youngs should act and continue in this; and even proposed that four men should be sent with him from the New Haven 629. 343. H. 31, 169.

colony. But perhaps Capt. Youngs had not full confidence in them. Though we have few reports, it is understood that he did prevent massacres of the Indians as well as of the Whites.

H. 31. 214. In May, 1657, Lieut. Budd was the sole deputy from Southold at New Haven. A law was passed by which a marshal was to be chosen for each town; and another by which "no quaker, ranter or other heretic" was to be suffered to come into or abide in the jurisdiction. This was opposed by Lieut. Budd. The fury against Quakers came from Massachusetts and probably from Cromwell's soldiers. Read Noble's Cromwell and notice that the Protector's family grew rich from the spoils of the abbeys and monasteries and that the Quakers originated from the farmers of the monasteries who had conscientious scruples against fighting and swearing.

Do., 217.

629. 347. 349.

G. 7. 108. In March and April, 1656, Dutch grants were given for Rustdorp (Jamaica, L. I.), and Middleburg (Newtown, L. I.), favoring Englishmen and favored by them, which showed the results of our peaceable Indians.

H. 31. 217. In 1658 the people of Southold offered to repurchase Mattatuck and Akkabawke; and it was ordered by vote at New Haven that they paying £7 in good pay, the land is theirs; which was accepted by the deputies, and afterwards the money paid. Proceedings are recorded of the court of magistrates against Humphrey Norton as a Quaker, who had disturbed the church service of Pastor Youngs; and further severe orders were made against Quakers and against those who protected them. They did not know how near such notions were to their end.

629.

A. 58. 311. On 3d September, 1658, Oliver Cromwell died at London, and his eldest son Richard was proclaimed his successor. Some attempts at rule were made by the latter and his friends; but he was not very genenally supported, not even by the old army chiefs. The Protector, no longer feared, was buried with more than regal pomp. His son called a parliament—telling who were to vote, etc.—and the plan was to preserve the peace. But

the men elected (by no certain law) did not agree, and he was not strong enough to persist. The Parliament, was dissolved on 22d April, 1659. It was quietly resolved, after some disorder to suffer the old forms of government to be restored, and let the old expelled House of Commons resume its place, and vacancies be filled in order to have some of its own bad orders rescinded, and a regular new House elected, by which all should be bound. In May, 1659, the old Rump Parliament, as it was called, met; and it professed to act upon the assumption of never having been legally dissolved. Lambert at first, and afterwards Monk, was recognized as General-in-Chief; the latter of whom succeeded in controlling the army and suppressing disorder. A small number of Peers were found to constitute a House of Lords. The navy was ready to sustain the King, and it presently brought him to London, where he was proclaimed on 8th May as king Charles the Second, and where he arrived on 29th May, 1660. We need not pursue details. The conduct at Southold and at New Haven was not very remarkable. The partisans showed much excitement and there must have been considerable anxiety. We annex a list of deputies from Southold to New Haven showing the total amounts of taxation for the jurisdiction, about £1,300 in eight years, and the sums called for from Southold, about £102—apparently not very large. In 1660 the deputies were authorized to hold a court at Southold once a quarter, and three aged citizens named were authorized to act as assistants. Privileges were allowed to troopers in order to encourage and secure a greater number of them. A report was made by Rev. Mr. Davenport about a college; and by law "the sons of all inhabitants were required to write a legible hand"—a good commencement. There was much litigation. The judicial proceedings show us many early names and many historical incidents, but are too volumnious for our present use.

Note X. 1.

The newly acting king Charles II. pardoned Quakers, A. 58. 317.

and on 20th April, 1662, granted a new charter for the Connecticut Colony, which proposed to unite the two previous "jurisdictions" in one, perhaps a more compact and perfect one. The new charter came to Southold before it was exhibited at Hartford. The majority of our freemen, thirty-two in number, signed an appointment of Captain John Youngs, as deputy, to represent them. I have a fac-simile copy of this, made from the original, preserved in the Secretary-of-State's office at Hartford. All but two of the signatures are plainly legible. Captain Youngs was admitted to a seat as deputy at Hartford. It was resolved to be ready to afford the people of Southold, protection; but the union with Hartford was so short that we do not deem it necessary to give details. Hartford had a separate set and formed a separate party from those connected with New Haven. They are not supposed to know anything about "Yennicott," and some of their writers seem to know not much about Southold.

Note X. 2.

Little was done under the new Connecticut charter until 1665. At that time, New Haven and Hartford jurisdictions had 19 towns represented. Brandford alone did not appear. Rev. Mr. Pierson and some of his flock, who had come there from Southampton, moved to New Jersey; some went to New Jersey from Southold.

The Dutch perhaps at this time were no more willing than the English Royalists to abide by their treaty of peace made with Cromwell as Protector. When much too late, they professed to approve of and ratify the agreement to divide Long Island, and to insist upon the truce line which had been rejected by Cromwell's government. The King's party grew courageous by success, and were disposed to reject every act of Cromwell except his conquest of Jamaica. Gov. Stuyvesant perhaps was inclined to favor that course. Rather curiously he wrote in July, 1661, to his principals in Holland, apologizing to them for not having built a fort near Oyster Bay to prevent the English from pressing west of the truce-line, in accord-

97, 116.

ance with Tienhoven's old plan of stopping them with a fort. He said nothing about Capt. Underhill's being located up near the old line. He wrote of the claims of the Earl of Sterling, and that he heard the English administration were planning an invasion. But of course he said nothing publicly of his ill treatment of Capt. Forester, the successor of Farrett.

Col. Richard Nicolls, connected with the Stuart kings, and claiming to be fitted out from England, with an armed force for Tangier in Africa, made his way to the harbor of New York, and without any declaration of war, demanded the surrender of the place to him. This, at first refused, was yielded on 27th August, 1664, when a formal capitulation was signed. On 24th September Albany also yielded. Treaties with Indians were soon made. A. 58. 234.

The King professed to have a release of Long Island from Henry (the 4th) Earl of Sterling, which recited the Patent of 1620, and the grant from the Plymouth Council of 22d April, 1636. The young Earl complained strongly against the Dutch. 97, 118.

On 12th March, 1664, the King granted to his brother James, Duke of York, large tracts, including Long Island, with powers of government. Thus, it was claimed, we came under the rule of the despotic Duke.

Connecticut finally has it recorded that "Lands were of so little value, and controversies before King and Council so expensive, and the event so uncertain" that contentions (between the New England colonies or greedy men) ceased, and "considering the expense of purchasing them of the natives and of defending them," they (the lands) "cost our ancestors five if not ten times their value;" and thereupon they "gave up Long Island." T. 1, 447 and note. Do. 449. 526.

The division line between the English and the Dutch was left in a precarious condition by the peace with Cromwell of 4th April, 1654. The extreme Royalists were disposed to repudiate the peace as well as the other acts of Cromwell, and they did repudiate it by the capture of New York in August, 1664.

As early as the 3d of February, 1672, Sir John Evlyn informs us of the King's plan of "a second war with the
E. 82, 361. Hollanders," the King choosing Sir John with others to take charge of anticipated prisoners of war and of wounded soldiers of his own. And on 12th March, 1672, he wrote of the "first blow given to the Dutch convoy of the Smyrna fleet, in which we [the English] received little save blows and a worthy reproach for attacking our neighbors ere any war was proclaimed," conduct which was not "becoming Christian neighbors." The Dutch "so warmly plied our divided fleets, that whilst in conflict, the merchants sailed away and got safe into Holland." Thus the expected plunder of private property was lost. He wrote of various other distresses, and without withdrawing his support (on 24th March) lamented "what miseries are mortal men subject to, and what confusion and mischief do the avarice, anger and ambition of
365. princes cause in the world!" On 10th May, Sir John was sent to the sea coast "to observe the motion of the Dutch fleet, and ours—the Duke and so many of the flower of our nation being now under sail, coming from Portsmouth through the Downs, where 'twas believed there might be an encounter." Sir John accordingly went
366. to Dover on the 14th, "but the fleet did not appear till the 16th of May, when the Duke of York with his [the English] and the French squadron, in all 170 ships, sailed by after the Dutch, who were newly withdrawn." A grand sight! He tells us little of the engagement on the 28th, except of the death of Montagu, the Earl of Sandwich, and "many wounded, sick and prisoners." We may learn more from other sources; yet it may be very diffi-
368. cult to find an impartial account. Mons. Rabeniere, Rear Admiral of the French, was killed, and our Colonel Richard Nicoll, late captor and Governor of New York,
G. 15, 105. with many others, slain.

One curious circumstance is that this battle occurred in the bay in front of the ancient English town of Southwold or Southold, where the English fleet had anchored

for the night under its sheltering hill; and where it was surprised early in the morning by the Dutch fleet attacking it, cramping it and making a bloody and furious onset, with great loss; and afterwards retiring without being captured or all destroyed.

The English Parliament refusing supplies, compelled G. 18, 50. the peace that was made. Everything that could be, was concealed by the loyal and defeated politicians, disgraced by telling the truth; and even the name of Southold was changed by them to "Solebay" or "Sobbay." The hill in front of the battle-ground, we are informed, resembled that south of Manhansett River, a little west of our Greenport, which gave the island its sheltering name. Before the date of that battle, the name "Southold" had been adopted by us, several of the first settlers having come from that region, Paines, Youngs, Moore, etc. The City of New York was recaptured in 1673 and given up by treaty with King Charles in 1674. Southold was aided in resisting the Dutch by our former friends of Connecticut. But we cannot now pursue the next two centuries of English and American history in such detail as is needed for our position. The recital can wait.

A worn entry in page 10 of the old town record of 1651 154½. called Liber A, is copied in page 5 of Liber B, under date 22. of February 5th, 1654, by which it was "Ordered and agreed (forasmuch as there is no book to record lands and the mapps thereof [are] so decayed that some are past remedie, as also for prevention of such inevitable disturbance as will grow in case the same bee not seasonably recorded,) that every man (who hath not already) bring into the Recorder a p'ticular of all his p'sells of land how they ly east, west, north and south, between whom and in what places, within one month after the publication hereof, under the penalty of 5^{s}; as also all after purchases and exchanges, within one month after the purchase or exchange made, under the like penalty." 324.

Observe this was not a plan to register deeds; but merely to inscribe a brief notice of parcels of land owned

or claimed. It was afterwards ordered that four years' peaceable possession, in case there be no claim entered (of record), shall be a good title. That probably was too strong a law for them to enforce, except *in terrorem* to induce owners to record their claims. The town officers ordered that claims not deemed by them to be just, be cancelled. It was a safer course to have the deeds themG. 18, 63. selves recorded, as was required in 1683. Deeds were not then generally recorded in England. Many deeds had been executed here, but not recorded. Some of these have been found and probably more might be found by careful search. They are in fair terms and good language and generally spelt better than the records. There is one dated in 1711–12, fairly preserved, but never recorded. Even the names in the brief "particular" noted on the town book are often spelt wrong. The old-fashioned forms of writing some letters of the alphabet increased the difficulty. In some parts of England, as well as in Ireland, Scotland and Holland, the fashions varied: "ff" was for a capital "F;" "y" sometimes was written for "h;" "on" for "one;" "whome" for "home." The old records show a great variety of spelling, especially of Indian names such as "Acquebogue," which is reported to have been spelt in one hundred different ways. The clerk of a court, or of a public meeting, often spelled the names as he understood them from the pronunciation, without having them spelled for him—of course committing errors. The townspeople in my boyhood were not at all particular in their spelling, and were excused by their lonely and isolated position; severely hard work; poor light indoors, with small windows and little glass; few books and poor teachers; besides suffering from a war with England.

The absence of formal records prior to 1651 deprives us of an exact list of the earliest occupants. We are somewhat aided by the reports sent to England and to Holland, obtained and published two hundred years later, with D. 1 to D. 11. letters and papers preserved abroad and now in print.

But the old deeds, wills and inventories are thought to be the most valuable helps. These we have endeavored to find and describe; and they are aided by the lists preserved. By tracing many persons and their families and movements we can laboriously gather some pretty accurate accounts. Having tried my hand at this, I can speak as an expert. Before 1868, after my father's decease, I spent a week or ten days every summer in a visit to my aged mother, and employed some spare hours in making such a gathering; while Jonathan W. Huntting (son of my reverend preceptor) was Town Clerk and favored me. My time was otherwise much employed, and my search for old residents and old papers at Southold was necessarily short. It was really a great and tiresome labor to obtain, condense and arrange a great mass of notes from irregular documents, with dates and names all confused. They had to be examined consecutively in order of time, and alphabetically in order of persons. In 1868 my notes were printed, and entitled Indexes of 154. Southold—the printing making it much easier to read and consider them. I hoped to gain assistance, but did not get much. Slowly I pursued the task, and have since added perhaps one-third more of the old dates in manuscripts. I need not now repeat things in print, but may report some not printed. Even these require an index. 356. I have a good opinion of the journal of my aged acquaintance Augustus Griffin. It does not profess to be ancient history (he was as much a poet as historian), but it is a record of many useful facts. Silas Wood and B. F. Thompson give us much valuable history, but neither of them lived here at Southold or studied much our local peculiarities.

Our reverend friend Dr. Whitaker, representing the Church, has done his part in this laborious exercise. His 164. "History of Southold for the First Century" outranks 975. G. 13. others, and supplies many things which I have passed 146. over. That of the Rev. Mr. Prime preceded his, and was carefully written, but was chiefly theological, and was written under difficulties for a larger field.

Our town and county representative of ancient descent, Mr. J. Wickham Case, had his notes printed with the town records. Some of them were such as no other person could write. If we do not agree with the writers named in all their opinions, or if they, not seeing our authorities, did not agree with all of ours, we yet can be glad to have the earliest public records of the town in readable form, and with the best notes obtainable. It is necessary to print in order to preserve. I had little opportunity to confer with them or they with me.

154½. 958.

I disclaim all controversy with them or with their friends or with our neighbors of other towns. It has long been practiced and almost expected that Southampton, on some lasting questions, would vote against Southold, but as we "labor for peace and plenty," we will not dispute upon so small a point as which of the two parallel towns was first set out. In union there is strength, as well as peace. Let us labor to have "*e pluribus unum*" —from many, one—and for both towns all the good we can get.

Several large pedigrees of early settlers have appeared since my Indexes were printed, namely:

343. G. 2, 52. G. 7, 177. The families

898, 898½. Of Matthias Corwin, by Rev. Dr. Corwin, of New Jersey.

924. Of Barnabas Horton, by Dr. D. F. Horton, of Pennsylvania.

W. 1. W. 2, W. 3. Of William Wells, by Rev. C. W. Hayes.

350. Of Henry Whitney, by S. Whitney Phenix, of New York.

525. Of the Benedict family, by H. M. Benedict, of Albany.

A. 84, G. 4. 5 Of the Storrs family, by Chas. Storrs, of Brooklyn.

Of the Wolsey family, the Strong family and others, by B. W. Dwight, of Clinton.

Of the Allerton family, by W. S. Allerton, of New York.

Of the Southold branch of the Paine family, by Dr. H. M. Paine (imperfect), and others.

All by non-residents. They add to our story, tho' not harmoniously; and others are coming.

The several town records and the Long Island histories have expanded in print very largely.

New England has produced many volumes, by means of which, several of our early settlers can be traced farther back. The later settlements follow on the same road, extending west to the Pacific. N. 1 to N. 42.

NOTES.

NOTE X. 1.

DEPUTIES FROM SOUTHOLD TO NEW HAVEN AND TAXES PAID THERE.

	Deputies from Southold.	*Total Tax.*	*Southold to Pay.*
1653, June 29.	Mr. Wells, William Purrier	£200	£15 15s. 5d.
1654, May 21. / June 9.	Barnabas Horton, John Peakin	200	16 3 9
1656, May 28.	Barnabas Horton, William Purrier	150	12 0 0
1657, May 27.	Lieut. Budd	200	15 13 11
1658, May 26.	Thos. Moore, Barnabas Horton	100	7 17 8
1659, May 25.	William Wells, Barnabas Horton	100	9 0 0
1660, May 30.	William Wells, Capt. John Youngs	200	17 1 6
1661, May 29.	Barnabas Horton, William Purrier	150	12 17 10
		£1,300	£106 10 1
1651,	Remitted (as not collectible, persons absent, &c.)		4 7 0
	Total for Southold		£102 3 1

It is difficult to define the present value of this currency, but quite safe to count £1 as more than equal to $10 now. That would make the whole total $13,000, and Southold's part $1,020. Perhaps it was equal to twice this sum.

NOTE X. 2.

EARLY INVENTORIES.

English law and custom required inventories to be made before the probate of wills. They were needed, even if there were no wills. The country Surrogates were sometimes limited to act only when the estates were appraised at less than £150, and improved land was included in the inventories. We have none preserved until after the peace of 1654.

	Names of Deceased Persons.	*Dates of Inventories.*	*Amounts.*
154½, **434**. H. 31, **158**.	James Haines (no glass)	1655, 18th of 9th mo.	£123 8s. 4d.
154½, **437**.	Mr. Frost (verbal)	1655, 13th of 9th mo.	29 0 0
H. 31, **159**.	Jos. Peakins of New Haven	1657-8, 1st of Feb'y.	141 12 2
154½, **447**.	William Salmon. [A looking glass, 2 guns, etc.]	1657, May 13	188 14 10
154½, **438**. H. 31, **358**.	Joseph Youngs, Mariner. [£85 was for house and lands, £190 10s. for his part of ship sold Goodwin and Mr. Hamden and attached, a looking glass, 3 ships' anchors.]	1658, Sept. 15th	477 0 9
H. 31, **285**. **286**.	Stephen Goodyear, New Haven. ["Besides part in the iron works unapprized, "with some debts at ye Barbadoes and elsewhere not known how much, some pipe "staves yet to be apprized."]	1658, Oct. 15th	804 9 10

Names of Deceased Persons.	*Dates of Inventories.*	*Amounts.*	
John Herbert.... .. .. [A vessel of about 12 tons, £80.]	1658, Sept. 5, 16.....	£251 19 0	154½, 440. H. 31, 358.
Matthias Corwin	1658....	313 11 6	154½, 443. H. 31, 358.
Peter Payne...	1658, Sept. 15th.....	72 15 0	154½, 444. H. 31, 358.
Thomas Cooper .... [3 chairs, 3 chests, a wooden bottle, a drinking flask, etc.]	1658, Jan. 20th... ...	368 7 0	154½, 444. H. 31, 358.
Pastor Youngs... .... [House and land, £30; old books, £5; old horse, £3.]	1575-6, Mar. 22d.. ...	97 0 0	154½, 459. 460.

SUFFOLK CO. CLERK'S OFFICE.—In a book called Sessions Book, No. 1, are entered, for the County, between May, 1670 and 1685, 97 inventories; 43 of them are for less than £100 each; 37 are for sums between £100 and £500; 7 for sums between £500 and £1,000; and only 4 for sums over £1,000 each. In Liber A, of Deeds for Suffolk Co., 14 inventories are copied dated in 1687 and 1688; one in 1689; and one in 1692. A list of these in the County Clerk's office, has been printed in the N. Y. Gen'l and Biogr. Rec. for July, 1881. They have not been perused by the writer. G. R. 132.

NOTE X. 3.

WILLS AND LETTERS OF ADMINISTRATION.

Names.	*Date of Will, or if no Will, of Death.*	*Date of Probate or of Letters of Administration.*	*Place of Record, or Authority, Witnesses, &c.*
Thomas Payne, Weaver....	1638, Dec. 10.....	1642-44..... ..	At Salem, Mass., 1 Ess. Inst. 3. T. Benedict and others, witnesses.
Christopher Yongs, do.	1647, 4th mo. 19..	1647, 7, 8, 5th mo.	Salem, Mass., H. 31, p. 259.
John Haines or Heynes....	1652, Mar. 21.....	1655	At New Haven Witnesses, Rev. J. Youngs, John Herbert. H. 31, p. 158.
John England	1655, Jan. 5.....	Inventory	New Haven.
Brandford	.....	Will mentioned..	H. 31, p. 186.
Mr. Frost (verbal)	1656, May 17.....	1656, May 17.....	Witnesses, Thos. Brush, John Conkling. H. 31, p. 159.
Peter Sylvester, London...	1657, Jan. 27	Names his uncle.	Nathaniel Arnold.
Matthias Corwin	1658, Aug. 31.....	1660, Mar. 5, 6 .	Southold, H. 31, p. 358, 154½, p. 400.
Thomas Cooper.....	1658, Sept. 15.....	1660, Mar. 5, 6....	Do. Do.
Isaac Allerton	1658-9.	1659....	H. 31, p. 309, J. Harriman. A. 84, p. 43, E. Preston.
Lawrence Southwick	1659, July 10.....		N.Y. and 1 Ess. Inst., 94. N. 18, p. 252.
Lieut. John Budd	1663, Oct. 13.....	1663, Oct. 15.....	West. Co., Recited in a deed.
David Carwithy.....	1665, Jan. 4.....	1665, Feb. 13.....	
Latimer Sampson...	1668-9, Feb. 16.....		In favor of Grizzle Silvester.
William Salmon....	1668, Nov.....	1666, Mar. 19...	Letters of Admr. to J. Conkling, Jr.
Thos. Jones	1669, Feb. 16		Lib. 1, N. Y., p. 12.
William Wells.....	1671, Nov. 13....	1671, Nov. 13. ...	154½, p. 310.
Thomas Terry..... ...	1671, Nov. 26.....	1672, June 5.....	Lib. 1, N. Y. Wills.
Philemon Dickerson.....	1665, June 20.....	1672, Oct. 28.....	154½, 303.

Names.	*Date of Will, or, if no Will, of Death.*	*Date of Probate or of Letters of Administration.*	*Place of Record, or Authority, Witnesses, &c.*
Charles Glover, Shipwright		1674, June 9	Offered and Rejected. Only one witness.
John Genings		1674	Lib. 1. N. Y., 336.
John Elton	1675, April 19	1675, June 3	Lib. 1, N. Y., 200.
William Purrier	1671, Dec. 13	1876, May 13	Lib. 1, N. Y., 244.
Henry Whitney	1672, June 5		Norwalk, Conn., W. 1. p. 8.
Rev. John Youngs	1672, verbal	1675-6.	154½.
Richard Terry	1675	1676	Lib. 1, N. Y., p. 237.
Mary Youngs, wid. Rev. J.	1678, Nov. 5		958, p. 18.
Nathaniel Silvester	1679-80, Mar.		Lib. 2, N. Y., p. 2, &c.
Barnabas Horton	1680, May 10	1680, July 13	Lib. 2, N. Y., p. 54.
John Conkling, Sr.	1683, Feb. 23	1683-4, Mar.	C. of Sessions, held at Southampton.
William Hallock, or Holyoake	1682	1684, Oct. 21.	Lib. 3, N. Y., p. 4.
John Budd, 2d	1684, Oct. 27	1684, Nov. 12.	Lib. 3, N. Y., p. 1.

WILLS PROVED BEFORE COL. WM. SMITH, AS SURROGATE, 1691 TO 1702.

Names.	*Date of Will, or, if no Will, of Death.*	*Date of Probate or of Letters of Administration.*	*Place of Record, or Authority, Witnesses, &c.*
Benjamin Moore	1690, May 15	1691, Sept. 3	Admrs., Jeremy Veile and his wife Anne, late wid. of B. M.
Jonathan Moore	1689, Mar. 15	1691, Sept. 8	Admr., Martha, widow.
Benjamin Horton	1685-6, Feb. 19.	1691, Sept. 29	
Thomas Moore, Sr.	1691, June 23	1691, Sept. 30.	
John Booth	1689, Aug. 15	1691, Nov. 6.	Admr. to Thomas, eldest son.
John Tooker	1688, April 24 1690, May 29	1692, Sept. 30	Letters to wid. Hannah.
John Swazey	1692, May 29	1692, Nov. 12	
Daniel Bowen	1693, Sept.	1693, Sept. 9 1693, Nov. 11	At Hartford. Letters to Irene Hobart.
John Concklin	1689, Feb. 4	1694, May 15	
Christopher Youngs, Sr.	d. 1695, July 31	1695, Sept. 20	Letters to Mary, widow, and Benjamin, his eldest son.
Peter Silvester, Shelter I. bro. of Giles and Eliz.		1695, Mar. 21	Inventory ordered and presented. £216, 17, 7.
Constant Sylvester, Shelter Island, do	1695, Oct. 26	1696-7, Mar. 20	Lib. 5, N. Y., 199.
Thos. James, East Hams, Preacher and Minister	1696, June 5	1693, June 23	
William Wells (2d)	1696, Sept. 25	1696, Oct. 17 1696-7, Jan. 19	
James Reeve, of So. Hold, brother of William	1692, Mar. 4	1698, July 4	
William Mapes, brother of Thomas	d. 1698, April 16.	1698, July 4	Thomas, Admr.
Nathaniel Moore, son of Thomas	1698, April 19	1698, Aug. 26	
Susannah Washburn daughter of John,	(Æt. 18.)	1698, Aug. 29.	Appointed Isaac Arnold Guardian.
Joseph Concklin	d. 1698, Nov. 23.	1698, Dec. 16	Admr. to wid. Abigail and John Tuthill.
John Washburn	(Æt. 15.)	1698-9, Feb. 14	Appoints Isaac Arnold Guardian.

Names.	*Date of Will, or, if no Will, of Death.*	*Date of Probate or of Letters of Administration.*	*Place of Record, or Authority, Witnesses, &c.*
Thomas Brush, of Huntington	1698, April 8.	1699, April 26.	.
Thomas Ryder	1669, April 11	1699, April 26.	Admr. to Gershom and Nathaniel Terry.
Gideon Youngs	1699, Dec. 22.	1699, Feb. 22. / 1700.	..... / .....
Richard Brown	1701, July 6.	1701, Oct. 1.	... .
James Parshall	1692, Oct. 14.	1701, Oct. 28.	.. . ...
Charles Booth	d. 1700, Dec. 3.	1702, Oct. 28.	Admr. to Abigail, his widow.
Isaac Corey	d. 1700-1, Mar. 8.	1702, May 21.	Admr. to Sarah, his widow.
Caleb Horton	1699, Dec. 30 ..	1702, Oct. 14.	(Wife Hester.)
John Corwin, Sr.	1700, Nov. 26.	1702, Oct. 14.	.....
Abram Corey	1702, May 19.	1702, Oct. 14.	.... ..

OTHER WILLS PROVED AT NEW YORK, IN THE SAME PERIOD AS THE LAST OR LATER.

Constant Silvester, son of Nathaniel	1695. Oct. 26.	1695, Nov. 9.	Lib. 5, N. Y., 198.
Peter Silvester, son of Nathaniel	1696, Feb. 22	1696, April 16	Lib. 5, N. Y., 151.
Barnabas Wines	1696, Mar. 24.	1707.	.....
Col. John Youngs	1695-7	1698.	Lib. 5, N. Y., 298.

NAMES COPIED ALPHABETICALLY.

Names.	*Date of Will, or, if no Will, of Death.*	*Date of Probate or of Letters of Administration.*	*Place of Record, or Authority, Witnesses, &c.*
John Conkling (3d)	1751, June 11.	1706, Oct. 19.	Lib. 7, N. Y., 376.
John Conkling (4th)	1753, July 23..	1751, June 28.	Lib. 17, N. Y., 410.
Henry Conkling (4th)	1739, Aug. 20.	1754, Jan. 16..	Lib. 18, N. Y., 166.
Joseph Conkling (6th)	1740, Aug. 20.	1740, Feb.	Lib. 13, N. Y., 354.
Simon Grover	1690 / d. 1705, Nov. 4.	1706, Feb. 18.	Lib. 7, N. Y., 286.
Peter Hallock	1753, Aug. 12.	1756, Oct. 7.	Lib. 20, N. Y., 149.
William Hallock	1728, June 8.	1736.	Lib. 13, N. Y., 4.
George Havens	.....	.....	Lib. 13, N. Y., 301.
David Horton	1749, Sept. 18.	1749, Sept. 18..	Lib. 17, N. Y., 38.
Jonathan Horton, Capt.	1707-8, Feb. 21.	1708, June 7.	Lib. 7, N. Y., 366.
Howell, Richard	1709, Aug. 24.	1710, Jan. 1.	Lib. 7, N. Y., 438.
King, William	1740, Feb. 29..	1740, Feb. 29.	Lib. 13, N. Y., 415.
Landon, James	1738, Sept. 11.	1739, Mar. 26.	Lib. 13, N. Y., 251.
Loring, Samuel	1738, Feb.	1740, Mar. 27.	Lib. 13, N. Y., 390.
Mapes, Jabez	1729, Feb. 20	1732, Mar. 16.	Lib. 12, N. Y., 4.
Moore, Abigail	1740, April 9 / 1745, Dec. 9.	1746, July 21.	Lib. 16, N. Y., 40.
Parshall, Israel	1737, June 23.	1738, May 22	Lib. 13, N. Y., 295.
Parshall, David	1727, June 24.	1727, Mar. 16.	Lib. 10, N. Y., p. 161.
Petty, John	1698 (Jas. an Exr.)	1702 or '3	Executor's deed in 702.
Reeve, Thomas	1735-6	1739, June 5.	Lib. 13, N. Y., 259.
Reeves, James	1712, Dec. 15..	1713, April 12.	Lib. 8, N. Y., 301.
Reeves, Joseph	1722, July 19..	1736, June 3.	Lib. 12, N. Y., 514.
Reeves, Benjamin	1743, June 1.	1752, June 3..	Lib. 18, N. Y., 142.
Rumsey, Simon	1719, Mar. 29.	1723, Sept. 26.	Lib. 9, N. Y., 417.
Terry, John	1728, June 6.	1733, Sept. 3.	Lib. 12, N. Y., 139.
Tuthill, Henry	1749, Sept. 28.	1750, Jan. 25.	Lib. 17, N. Y., 158.
Vail, Jeremiah	1723, Jan. 2.	1727, Feb. 10.	Lib. 10, N. Y., 295.
Wines, Samuel	1738, Oct. 16.	1742, May 15.	Lib. 15, N. Y., 39.
Youngs, Gideon (2d)	1749, Nov. 14	1749, Dec. 12.	Lib. 17, N. Y., 176.

[This List is imperfect, and was dropped when it was found it could not be made perfect.]

Special Surrogates were appointed and many wills proved—some not traced.

Rev. Wm. Throop was appointed Surrogate about 1752, and died 29th September, 1756.

Samuel Landon, Esq., of Southold, was appointed Surrogate on 9th February, 1757, and probably held until 1766.

Jared Landon, son of Samuel, on 19th April, 1768, was appointed Surrogate, and held the office a year or more, and he acted as Surrogate under the new State government up in Ulster County in 1782, '3 and '4. His official memoranda as Surrogate were deposited in the Long Island Historical Society, and some were copied in the second volume of N. Y. Gen. and Biog. Rec., p. 186.

97, 253. Later Surrogates can be easily traced and wills found. The other officers of the Colony and State are generally detailed in a book chiefly published at Albany,

9. called the Civil List; which, however, omits to tell us of the Legislature which met in 1683 and 1685, at the first sessions of which, Matthias Nicoll was Speaker,

G. 18, 49. and at the second, William Pinhorne was Speaker.

NOTE X. 4.

Letters of Administration, granted to persons, generally of Southold (including some that were doubtful), before the Revolutionary War, or before the Treaty of Peace:

Of Jonathan Tuthill, to his widow, Mary Tuthill, on 6th March, 1744. Lib. A., p. 41.

Of Ebenezer Johnson, to his widow, Rebecca Johnson, on 6th January, 1745. Lib. A., p. 80.

Of Jonathan Hudson and Sarah Hudson, his wife, both deceased, to Samuel Hudson, their only son by Sarah, his wife (on her estate), on 12th November, 1746. Lib. A., p. 99.

Of Jonathan Hudson, Suffolk County, to principal creditors, of Samuel Landon and John Cleves of Suffolk County, on 24th January, 1746. Lib. A., p. 101.

Of Daniel Reeve, to his widow, Experience Reeve, on 24th February, 1746. Lib. A., p. 102.

Of Joel Bowditch, to his widow, Ruth Bowditch, on 2d December, 1747. Lib. A., Part 2, p. 26.

Of Elizabeth Youngs, to her son, Christopher Youngs, on 18th March, 1747. Lib. A., Part 2, p. 27.

Of Elizabeth Tuthill, Southold, to her son, Samuel Tuthill, on 5th November, 1750. Lib. A., Part 2, p. 101.

Of Elisha Reeve, Southold, to his widow, Mary Reeve, on 15th June, 1752. Lib. A., Part 2, p. 148.

Of Hosea L'Hommedieu, Shelter Island, cooper, to his principal creditor, Israel Moore, Southold, 5th February, 1754. Lib. A., Part 3, p. 22.

Of Theophilus Clarke, yeoman of Suffolk County, to his widow, Bethiah Clarke, of same county, on 3d April, 1755. Lib. A., Part 3, p. 48.

Of Giles Hudson, late of Orange County, farmer, to his brother, Jonathan Hudson, of Suffolk County, labourer, on 3d June, 1755. Lib. A., Part 3, p. 53.

Of Thomas Booth, Southold, yeoman, to his sons-in-law, Freegift Wells and Joseph Reeves, both of Southold, yeomen, 13th January, 1756. Lib. B., p. 18.

Of William Throop of Southold, minister of the Gospel, to principal creditors, William Hubbard, shopkeeper, and Ezra L'Hommedieu, yeoman, both of Southold, on 12th October, 1756. Lib. B., p. 35.

Of James Terry of Southold, mariner, to his brother, Daniel Terry, farmer, 6th December, 1758. Lib. B., Part 2, p. 58.

Of John Youngs, Southold, yeoman, to his widow, Mary Youngs, on 17th May, 1760. Lib. B., Part 2, p. 129.

Of Mary Harrid of New York City, spinster, to John Wiggins of Suffolk County, mariner, cousin and next of kin, 20th January, 1762. Lib. B., Part 3, p. 107.

Of Peter Christopher Bradley of Suffolk County, to his father-in-law, Benjamin Bayley, of same county, joiner, on 11th November, 1761. Lib. B., Part 3, p. 113.

Of Jonathan Osman, yeoman, to his widow, Elizabeth Osman of Suffolk County, and Peter Hallock, yeoman, on 18th February, 1761. Lib. B., Part 3, p. 121.

Of Simon Glover, yeoman, to Mehitable Glover, spinster, his sister and next of kin, 14th February, 1763. Lib. B., Part 3, p. 187.

Of Daniel Tuthill, yeoman, to Daniel Tuthill, Jr., and Nathaniel Tuthill, both of Suffolk County, yeomen, on 12th May, 1763. Lib. B., Part 3, p. 188.

Of Elizabeth Reeve, spinster, to her son-in-law, Thomas Mapes, cordwainer, 11th May, 1768. Lib. C., p. 35.

Of Isaac Hubbard, cordwainer, to his widow, Deborah Hubbard, 11th May, 1768. Lib. C., p. 32.

Of Daniel Goldsmith of Suffolk County, yeoman, to Orange Webb of said county, mariner, on 29th July, 1762. Lib. C., Part 2, p. 10.

Of Joseph Hudson, farmer, to John Hudson, farmer, of said county, brother and next of kin, 23d March, 1765. Lib. C., Part 3, p. 31.

Of Jonathan Reeve, Suffolk County, yeoman, to his father, William Reeve of said county, yeoman, 20th December, 1764. Lib. C., Part 3, p. 32.

Of Benjamin Haliock, gentleman, to his brother, Zerubabel Haliock of Southold, yeoman, 22d October, 1765. Lib. C., Part 3, p. 39.

Of Luther Moore, yeoman, to Thomas Terry of said county, yeoman, 16th November, 1768. Lib. D., p. 20.

Of Ichabod Cleveland, carpenter, to his widow Anna Cleveland, 16th November, 1768. Lib. D., p. 21.

Of Samuel Beebe, yeoman, to his widow, Hannah, and to his son, Samuel Beebe, 16th November, 1678. Lib. D., p. 22.

Of Richard Taylor, schoolmaster, to Peter Haliock, yeoman, a creditor, of said county, 23d June, 1769.

Of John Wiggins of Suffolk County, yeoman, to his sons, David Wiggins, yeoman, of said county, and Thomas Wiggins of the Province of New Jersey, physician, 23d June, 1769. Lib. D., p. 64.

Of John King of Suffolk County, cordwainer, to his brother, Jonathan King, carpenter, and to Thomas Youngs, yeoman, a creditor, both of Suffolk County, on 20th June, 1770. Lib. D., Part 2, p. 134.

Of Samuel Smith, Junior, labourer, to his widow, Sarah Smith, and to his father, Samuel Smith, Senior, on 31st October, 1770. Lib. D., Part 2, p. 136.

Of Benjamin Conckling, yeoman, to his widow, Sarah Conckling, 25th March, 1772. Lib. D., Part 4, p. 40.

Of Henry Jacobs, cooper, to principal creditor, Abraham Corey, yeoman, 10th August, 1772. Lib. D., Part 4, p. 54.

Of William King, Southold, yeoman, to a creditor, Thomas Youngs, 3d August, 1775. Lib. E., p. 43.

Of John Hubbard, trader, to his widow, Mary, 9th January, 1782. Lib. E., part 3, p. 4.

Of William Brown, of Shelter Island, yeoman, to his widow, Esther, 22d May, 1782. Lib. E., Part 3, p. 30.

Of Charles Booth of Suffolk County, yeoman, to Thomas Fanning, gentleman, principal creditor, 8th July, 1782. Lib. E., Part 3, p. 44.

Of Thomas Overton, yeoman, to his widow, Martha, 10th December, 1782. Lib. E., Part 3, p. 74.

[List imperfect.]

NOTE X. 5.

LETTERS OF ADMINISTRATION to persons of Southold, granted in Suffolk County, after the Revolutionary War, from 1787 to 1829, inclusive.

To William Halliock, of Southold, yeoman, a creditor of Margaret Brown (widow), of Southold, deceased. June 19, 1787. Book A. B., 1.

2. To Thomas Wells and Jonathan Wells, of Southold, brothers of Joshua Wells, of Southold, yeoman, deceased. June 19, 1787.

10. To Isaac Tuttle Reeve, of Southold, yeoman, on estate of Ebenezer Soper, of Southold, sadler, deceased. April 23, 1788.

14. To Benajah Gardiner, of Plumb Island, yeoman, son of Thomas Gardiner, Esquire, of same place, deceased. August 30, 1788.

15. To William Benjamin, yeoman, of Southold, father of William Benjamin, Jr., of Southold, deceased, farmer. September 1, 1788.

31. To Hannah Conkling, relict of, and David Conklin (physician), and nephew of Thomas Conkling, Esq., late of Southold, deceased. December 24, 1789.

42. To Silas Howell, yeoman, brother of Joseph Howell, late of Southold, yeoman, deceased. November 23, 1790.

47. To Hellen Moore, widow of Zadock Moore, late of Southold, yeoman, deceased April 18, 1791.

48. To Benjamin Wells, uncle, and John Wickham, brother-in-law of Martha Wickham, late of Southold, widow, deceased. April 18, 1791.

49. To Calvin Cook, yeoman, son-in-law of Thomas Norris, late of Southold, yeoman, deceased. April 19, 1791.

59. To Esther Tuthill, late widow and relict of Caleb Halsey, late of Southold, weaver, deceased, and Nathan Tuthill, Jr., yeoman, her husband. March 8, 1792.

62. To Joanna Goldsmith, widow and relict of Gilbert Goldsmith, late of Southold, cooper, deceased. April 25, 1792.

63. To James Downs, farmer, of Brook Haven, son-in-law of Mehitable Hempstead, late of Southold, widow, deceased. May 30, 1792.

69. To Silas Howell, mariner and son of Silas Howell, late of Riverhead, tailor, deceased. December 18, 1792.

77. To Benjamin L'Hommedieu, of Riverhead, blacksmith, brother-in-law of Benjamin Thompson, late of Suffolk County, a private in the Continental Army, deceased. September 25, 1793.

81. To Eunice Wines, widow of Thomas Wines, Esq., late of Southold, deceased. November 27, 1794.

85. To Samuel Hobart, carpenter, son-in-law of Benjamin King, late of Southold, carpenter, deceased. April 1, 1795.

88. To Hull Osborn, of Southold, attorney-at-law, on estate of Jeremiah Petty, late of Riverhead, farmer and forgeman, deceased. April 1, 1795.

89. To James Reeve, of Southold, yeoman, on estate of Thomas Wines, Esq., late of Southold, deceased. September 9, 1795.

90. To James Reeve, yeoman, on estate of Eunice Wines, widow of Thomas Wines, late of Southold, deceased. September 9, 1795.

97. To James Brown, John Youngs and Jude Conkling, the former creditors the latter widow of John Conkling, late of Southold, farmer, deceased. May 4, 1796.

112. To Silvia Chittenden, widow, &c., of Ambrose Chittenden, late of Southold, physician, deceased. April 4, 1797.

135. To Jedediah Corwin, a son of Jedediah Corwin, late of Riverhead, farmer, deceased. May 14, 1799.

139. To Eleazer Overton, a brother of Isaac Overton, late of Southold, minister of the gospel, deceased. October 1, 1799.

140. To Eleazer Overton, a brother of Joshua Overton, late of Southold, mariner, deceased. October 1, 1799.

141. To Elizabeth Bailey, widow of James Bailey, late of Southold, carpenter, deceased. October 1, 1799.

150. To Henry Corwin, of Riverhead, friend of David Bishop, late of Southampton, weaver, deceased. June 11, 1800.

Liber C. 1. To Persis Booth, widow of Constant Booth, late of Southold, mariner, deceased. July 1, 1800.

3. To Amon Tabor, son of Mary Tabor, late of Southold, widow, deceased. July 29, 1800.

To Caleb Woodward, of Southampton, a creditor of Amon Bebee, late of Southold, boatman, deceased. October 8, 1800. 5.
To Cynthia Way, widow of Nathaniel Way, late of Southold, mariner, deceased. October 6, 1801. 28.
To William Helme and Samuel Hobart, creditors of Thomas Vail, late of Southold, joiner, deceased. December 2, 1801. 29.
To John Horton, of Southampton, a friend of Patrick Waldron, late of Riverhead, deceased. May 5, 1802. 42.
To Jeremiah Youngs, a brother of Barzilla Youngs, late of Southold, mariner, deceased. September 15, 1802. 48.
To Mehetable Downs, widow of, and James Horton a friend of James Downs, late of Southold, farmer, deceased. September 13, 1803. 68.
To Elijah Landon, friend of Joshua Billiard, late of Southold, farmer, deceased. October 5, 1803. 70.
To Abraham Luce, a friend of Lydia Griffing, late of Riverhead, deceased. September 17, 1804. 81.
To Abigail Terry, widow of, and Joseph Terry, son of Gershom Terry, late of Southold, farmer, deceased. May 27, 1805. 89.
To Elizabeth Terry, widow of Thomas Terry, late of Southold, ship carpenter, deceased. August 31, 1805. 92.
To Bathsheba Beebe, widow of Nathan Bebee, late of Southold, boatman, deceased. August 31, 1805. 93.
To Gershom Edwards and William Edwards, sons, and Wm. Skidmore, son-in-law of Gershom Edwards, late of Suffolk County, deceased. (No town given.) October 4, 1805. 97.
To Thomas Mapes, brother of Jonathan Mapes, late of Southold, cordwainer, deceased. November 27, 1805. 100.
To Thomas Goldsmith, David Terry and Benjamin Hutchinson, friends of Ebenezer Jennings, late of Southold, farmer, deceased. January 8, 1806. 102.
To Jared Landon, Esquire, friend of Joseph Hull Goldsmith, late of Southold, farmer, deceased. January 6, 1806. 104.
To Rhoda Hallock, widow, and Joshua Corwin, brother-in-law of William Hallock, late of Riverhead town, farmer, deceased. August 22, 1806. 114.
To Mary Albertson, widow, and Daniel Albertson, son of Richard Albertson, late of Riverhead town, clothier, deceased. December 2, 1806. 117.
To Phinehas Smith, of Southold, late the husband of Mary Smith, deceased. (No town given.) January 16, 1807. 119.
To Josiah Albertson, friend of William Russell, late of Riverhead, farmer, deceased. June 3, 1807. 128.
To Ezra L'Hommedieu, a creditor of John Vail, late of Southold, mariner, deceased. June 7, 1807. 130.
To Zacheus Goldsmith, friend of Elizabeth Hempstead, late of Southold, spinster, deceased. November 16, 1807. 137.
To John Paine and Matthias Case, friends of Prince Truman, late of Southold, a black man, deceased. December 1, 1807. 139.
To Samuel Tuthill, of Southold, and James Petty, Jr., of Riverhead, friends of William Osborn, late of Southold, farmer, deceased. February 13, 1809. 151.
To Joseph Terry, Jr., friend of Jonathan Tuthill, late of Southold, merchant, deceased. March 28th, 1809. 153.
To David Benjamin, nephew of James Benjamin, late of Riverhead, farmer, deceased. June 10, 1809. 155.
To Abraham Luce, friend of Richard Benjamin, late of Riverhead, cordwainer, deceased. June 10, 1809. 156.
To John F. Case, of Southold, brother-in-law of Jacob Howell, late of Southampton, mariner, deceased. October 5, 1809. 159.
To John Terry, friend of Jesse Tuthill, late of Riverhead, blacksmith, deceased. March 28, 1810. 168.

176. To Henry Peters, son of Richard Peters, late of Southold, deceased. January 7th, 1811.

178. To Benjamin H. Horton, Jr., father of Benjamin H. Horton, late of Mariner, deceased. January 17th, 1811.

180. To William Corwin, brother, and Josiah Reeve, Jr., friend of Joseph Corwin, late of Riverhead town, farmer, deceased. April 3d, 1811.

Liber D. 1. To Susannah Osborn, widow of John Osborn, late of Southold, hatter, deceased. February 19, 1812.

1 (next page.) To Eunice Wells, widow, and Barnabas Horton, friend of William C. Wells, late of Southold, mariner, deceased. February 19th, 1812.

2. To David Warner, of Riverhead, friend of Barnabas Furnier, late of Southampton, mariner, deceased. February 21st, 1812.

2 (next page.) To Elizabeth Goldsmith, widow, and James Davis, brother-in-law to Gilbert Goldsmith, late of Southold, mariner, deceased. April 1st, 1812.

3. To Martha Payne, widow of Samuel Payne, late of Southold, merchant, deceased. April 1st, 1812.

4. To Nancy Davids, widow of Samuel Davids, late of Southold, merchant, deceased. April 1st, 1812.

18. To James Overton, a nephew of Ebenezer Overton, late of Southold, deceased. December 4th, 1812.

19. To Daniel Wells, Jr., and Abigail Wells, son-in-law and daughter to Henry Terry, late of Riverhead, farmer, deceased. December 17th, 1812.

20. To Christiana Skidmore, widow of John Skidmore, late of Southold, farmer, deceased. December 16th, 1812.

21. To Josiah Reeve, father of Josiah Reeve, Jr., late of Riverhead, merchant, deceased. December 21st, 1812.

23. To Joshua Terry, son of Henry Terry, late of Riverhead, deceased. January 7th, 1812. Revoked February 15th, 1813.

25. To Samuel Dickerson and Matthias Case, friends of Eleazer Overton, late of Southold, deceased. January 22d, 1813.

26. To Joshua Terry, and Abigail Wells, son and daughter, and Daniel Wells, son-in-law, of Henry Terry, late of Riverhead, deceased: "*de bonis non.*" February 15th, 1813.

57. To Thomas S. Lester, friend of John Godby, late of Sag Harbor, mariner, deceased. June 20th, 1814.

58. To Abiah Reeve, widow of Rumsey Reeve, late of Riverhead, mariner, deceased. June 25th, 1814.

72. To Thomas S. Lester, friend of Benjamin Vail, late of Southold, deceased. February 15, 1815.

75. To Abraham Mulford, friend of William Rogers, Jr., late of Southold, blacksmith, deceased. April 11th, 1815.

81. To Jonathan Landon, friend of Richard Peters, late of Southold, deceased. September 4th, 1815.

87. To Rupert Hallock, of Southold, brother of Mehettabel Hallock, late of same place, deceased. October 27th, 1815.

94. To Jeremiah Moore, brother-in-law of Joseph Hazard, late of Southold, deceased. January 12th, 1815.

99. To James Reeve, creditor of Jeroboam, late of Southold, colored man, deceased. May 28th, 1816.

101. To Fanny Homan, widow of Stephen Homan, late of Riverhead, deceased. May 18th, 1816.

102. To John Woodhull, of Riverhead, son-in-law to Wessel Sell, late of Brookhaven, deceased. June 19th, 1816.

109. To Hannah Youngs, widow of John N. Youngs, late of Southold, deceased. January 15th, 1817.

110. To David Corwin, son of Polly Corwin, late of Riverhead, deceased. January 15th, 1817.

To Benjamin F. Horton, son of James Horton, late of Southold, deceased. March 15th, 1817. 112.

To Jonathan Terry, son of Jonathan Terry, late of Southold, mariner, deceased. May 30th, 1817. 116.

To Samuel Terry, friend of Elisha Fithian, late of Southold, farmer, deceased. May 31st, 1817. 117.

To Peter Vail, son of Bethiah Vail, late of Southold, widow, deceased. June 16th, 1817. 120.

To Gershom Terry and Benjamin Goldsmith, Jr., friends of Davis Goldsmith, late of Southold, deceased. June 16, 1817. 121.

To William Brown, son of William Brown, late of Southold, deceased. March 2, 1818. 131.

To Polly Corwin, widow, and Jonathan Horton, friends of Daniel Corwin, late of Riverhead, deceased. October 6, 1818. 142.

To Martha Webb, widow, Silas Webb, son, and Joshua Fleet, son-in-law of Thomas Webb, late of Southold, mariner, deceased. August 5, 1819. 153.

To David Tuthill, friend of Robert Bailes, late of Riverhead and late a private in the Revolutionary Army, deceased. October 6, 1819. 155.

To Israel Fanning (now living) and Asaph Youngs, friends of Peter Penny, late of Riverhead, blacksmith, deceased. November 16, 1819. 157.

To John Hubbard, a creditor of Richard Brown, late of Riverhead and late a private in the Revolutionary Army, deceased. December 15, 1819. 168.

To John Wells, brother-in-law of Benjamin Youngs, late of Southold, carpenter, deceased. February 28, 1820. 174.

To Gilbert Horton and Seth H. Tuthill, friends of Benjamin Coleman, late of Southold, deceased. May 22, 1820. 177.

To John Gardiner, a creditor of Polly Case, late of Southold, deceased. June 28, 1821. Liber E, 4.

To James W. Booth, John Gardiner and Ira Corwin, friends of Anna Way, late of Southold, deceased. June 28, 1821. 5.

To Huldah Wells, widow of David Wells, late of Riverhead, deceased. October 13, 1821. 13.

To David Williamson, brother-in-law of Joseph Hutchinson, late of Southold, deceased. April 10, 1822. 23.

To Benjamin K. Hobart, friend of Russell Beckwith, late of Southold, deceased. October 1, 1822. 27.

To Samuel Tuthill, father-in-law of Richard Youngs, late of Southold, deceased. October 1, 1822. 29.

To Nathaniel Griffing, father, and Stephen Griffing, brother of Nathaniel Griffing, late of Riverhead, deceased. November 26, 1822. 33.

To William Brown, son-in-law of Phebe Brown, late of Southold, widow, deceased. December 2, 1822. 34.

To John Habbard, a creditor of John Rogers, late of Southold, merchant, deceased. November 19, 1822. 38.

To Manley Wells, brother, and Jonathan Horton, friend of Nathaniel Wells, late of Riverhead, farmer, deceased. January 15, 1823. 42.

To Ira Corwin and David Billard, friends of James Youngs, late of Southold, deceased. May 12, 1823. 47.

To Joseph Terry, Esquire, friend of Isaiah King, late of Southold, deceased. September 3, 1823. 52.

To Baldwin Gardiner, son, and Jonathan G. Horton, friend of John Gardiner, late of Southold, deceased. November 18, 1823. 56.

To Charles Booth, brother, Nathaniel Boisseau, brother-in-law, and Ruth Terry, the niece of Hannah Wells, late of Southold, deceased. January —, 1824. 62.

To Lewis Sandford, of Southampton, brother of Jane Terry, late of Riverhead, deceased. February 10, 1824. 63.

To John Hubbard, brother of Thomas Hubbard, late of Southold, deceased. October 15, 1824. 71.

73. To Jonathan Horton, friend of Hendrick Corwin, late of Riverhead, deceased. November 19, 1824.

80. To John Hubbard, friend of David Tuthill, late of Southold, deceased. May 7, 1825.

81. To Hannah Benjamin, widow, and Nathan Benjamin, Jr., brother of John Benjamin, late of Riverhead, deceased. May 31, 1825.

83. To Abigail Hubbard, widow, and James Hallock, friend of John Hubbard, late of Southold, deceased. June 7, 1825.

89. To Betsey Hutchinson, widow of Benjamin Hutchinson, late of Southold, deceased. October 5, 1825.

93. To Joel Reeve, son-in-law of Eunice Wines, late of Southold, deceased. December 22, 1825.

100. To Daniel Beebe, brother of James Beebe, late of Southold, deceased. March 16, 1826.

108. To Benjamin Case, friend of David Goldsmith, late of Southold, deceased. June 13, 1826.

111. To John Clark, son of John Clark, late of Southold, deceased. September 16, 1826.

115. To Samuel S. Vail and Platt T. Gould, sons-in-law of Jonathan Terry, late of Southold, deceased. October 4, 1826.

116. To Surrepta Tuthill, widow of Timothy W. Tuthill, late of Southold, deceased. October 18, 1826.

123. To John Woodhull, a creditor of Hector Y. Horton, late of Southold, deceased. February 9, 1827.

126. To Nancy Appleby, widow, and John C. Appleby, brother of Joseph B. Appleby, late of Southold, deceased. March 12, 1827.

128. To Seth H. Tuthill, brother of Noah Tuthill, late of Southold, deceased. April 6, 1827.

129. To Ebenezer W. Case, a creditor of John Booth, late of Southold, deceased. May 7, 1827.

139. To William Griffing, of Riverhead, friend of John Cox, late of Southold, deceased. October 31, 1827.

150. To Seth H. Tuthill, a creditor of Gilbert Case, junior, late of Southold, deceased. July 19, 1828.

151. To Mary G. Overton, daughter of Nathaniel Overton, late of Southold, deceased. August 9, 1828.

162. To Ebenezer W. Case, friend of Richard Drake, late of Southold, deceased. December 16, 1829.

169. To James W. S. Davids, brother of Henry S. Davids, late of Southold, deceased. May 20, 1829.

177. To George Miller, Esq., creditor of Youngs Wells, late of Riverhead, deceased. October 7, 1820.

(This completes Liber E.)

NOTE Z. 1.

October 4th, 1662.—Signatures at Southold, appointing Capt. John Youngs Deputy to Hartford Court.

Thomas More.	Charles Glover.
	Thomas More.
John Herbert.	John Tooker.
	John Payne.
Barnabas Winds.	John Budd.
	Henry Case.
	Thomas Brush.
	Abraham Whichcheer.
	Richard Terry.
	Edward Pattey.
	Thomas Rider.
	Richard Benjamin.

Thomas Oseman.
Joseph Youngs.
Robert Smyth.
John Tuthill.
Jeremiah Vail.
Gideon Youngs.
Joseph Youngs, Junr.
William Haliocke.
John Ellton.
Benjamin [Godwin or Gardner].
John Booth.
Samuel King.
John [uncertain; perhaps Lutrill].
John Curwin.
Geofry Gons.
John Conkelin.
Richard Brown.

[NOTE.—At this date we can trace, as living at Southold (besides the 33 named above), Richard Clark, ship carpenter, afterwards of New Jersey; John Conkling, Junr., John Corey, Philemon Dickerson, Barnabas Horton, Joseph Horton, Caleb Horton, Thomas Hutchinson, Thomas Mapes, Benjamin More, mariner; Nathaniel More, shipwright; William Purrier, James Reeves, Nathaniel Silvester (Shelter Island); John Sweazey, William Wells, Barnabas Winds, Junr., Pastor John Youngs, at least 18, making in all 51.]

NOTE Z. 2.

1675, Sept. 16, an assessment list for the town was made and sent to the Governor. Each able-bodied man was valued for taxation at £18; each acre of fenced and cleared land at £1; an ox at £6; a cow at £5; a horse £12; three sheep £1; a hog $1, and a yearling £1 10s.; and the town was found worth £10,935 10s.; 81 persons were taxed (whose names are given) for 106 men, 1318 acres, 1119 neat cattle, 233 horses, 322 sheep, 443 hogs, 55 goats, etc. Southampton at this time, at the same rates, was reported worth £12,541 16s. 8d.; Easthampton, £6,842 16s. 8d.; Brookhaven, £3,065 16s. 8d. D. 2, 447

There were 25 men taxed in Southold (generally sons) besides the 81 persons named, making 105 the number of residents taxed. The list names 19 persons not traced by the Rev. Dr. Whitaker as living while Pastor Youngs was living. These names were Stephen Bayley, Richard Cozens, John Hallock, Jonathan Horton, Walter Jones, James Lee, Joseph Mapes, Thomas Moore, Junr., William Poole, Isaac Reeves, John Reeves, Thomas Reeves, William Reeves, Peter Simons, John Swezey, Jr., Joseph Swezey, Nathaniel Terry, Abraham Whithere and Samuel Youngs, and it doubtless includes in the 25 not named, several others. He was fortunate in tracing so many at his central spot. But I think all these were in the town and others also. These have nearly all been traced later. 164, 45.

NOTE Z. 3.

In 1683, a new assessment list was sent to the Governor by Stephen Bailey, constable, Thomas Moore, senr., and others, overseers, in the same style, making the total sum for taxation £10,819. It omitted 19 of the former names; and added 35 new names. When we notice how many were deceased and how many moved west, we can form a fair judgment of the situation. D. 2, 535.

NOTE Z. 4.

A few years later in 1686, there was an official list of the inhabitants of Southold, which gives the names of 114 families and the number of persons in each family, making together 331 males, 299 females and 22 in addition, who were slaves. This list reports that in 7 years the marriages were 44, the births 151 and the deaths 72.

NOTE Z. 5.

In 1694, there was a list of 34 persons engaging to support a windmill on Hallock's Neck, near Southold village.

NOTE Z. 6.

In 1698, there was another census giving the names of all, without showing their ages, embracing 132 families of Christians, comprising in all, young and old, 800 persons, besides 40 Indians and 41 slaves. This list is valuable in tracing families, and was used in the 2d index of Southold.

NOTE Z. 7.

1700, Nov. 28.—The Governor made a long official report enclosing *militia rolls of the Province.*

Suffolk County had	614	*For L I.*	
Queens County had	601	1495	
Kings County had	280		*Total.*
New York County had.	684	*Not on L. I.*	
Westchester County had	155		3182
Ulster and Dutchess Counties had	325	1535	Soldiers.
Albany County had	371		
Others (or Officers)		152	

For Southold—3 companies:

(Notes.)

For First Company—Thomas Young, Capt. (son of Col. John)
(prob. Samuel) Glover, Lieut. (son of Charles)
Richard Brown, Ensign. (Sergt. in 1670)

Second Company—Jonathan Horton, Capt. (son of Barnabas)
(prob. Jasper) Griffin, Lieut.
(prob. Thomas) Emons, Ensign.

356, 84.

Third Company—Thomas Mapes, Capt.
Joshua Horton, Lieut. (son of Barnabas)
John Booth, Ensign.

NOTE Z. 8.

Muster Roll of Suffolk County Regiment in 1715. Secretary-of-State's Office, Albany; Henry Smith, Col.; Joseph Wickham, Lt.-Col.; Wm. Smith, Major.

Southold Company—

No. 1.	Benjamin Youngs, Capt. Matthias Hutchinson, Lieut. Benjamin Reeve, Ensign.	Names given of 51 men.
No. 2.	James Reeve, Capt. Samuel Hutchinson, Lieut. Richard Terry, Ensign.	Names given of 68 men.
No. 3.	William Booth, Capt, Joseph Pattey, Lieut. Daniel Youngs, Ensign.	Names given of 48 men.

Total		167
Of officers		9
Southampton (2 companies), officers included		100
Bridgehampton	"	65
Easthampton (2 companies)	"	90
Huntington	"	96
Brookhaven	"	69
Smithtown	"	24
		620
Troop (for the County)		47
		667

John Cooper, Captain of the Troop.
Jonathan Baker, Cornet "
John Benjamin, Q. Master "
Jonathan Horton, Clerke "

NOTE Z. 9.

Muster Rolls for soldiers in active service before the Revolutionary War, viz.:

In 1746, under Capt. James Fanning.
" 1750 to 1758, under Capt. Thomas Terry.
" 1759, under Capt. Barnabas Tuthill.
" 1760, under Capt. Israel Horton.
" 1760 and 1762, under Capt. Daniel Griffing.

Lists of these obtained from Secretary-of-State's Office, Albany, not now copied.

NOTE Z. 10.—Sample of Errors.

After a note made to aid the recollection, less pains are taken to retain in memory the particulars of the note. A sample of errors may aid the fair minded. In the first index of Southold it was noted and printed that the first Richard Brown died at Southold 16th October, 1655, father of second Richard, who married Hannah—deemed afterwards a daughter of William King and sister of Deliverance, wife of John Tuthill. The memory being appealed to for this date and place, it was answered that this was learned from the records. It was replied that nothing of the kind had been found by others at Southold, and asserted that he, Richard Brown, did not die *at Southold*. The place of death was thereupon given up and erased, but the fact and date not abandoned. Searching the records no Israel Brown was found, but the family of Edward Brown who married Mary Martine, was traced with names of six children who had all been omitted; and it was found that the deed of 1665 from second Richard Brown and Hannah, his wife, to E. Topping (which has been seen) was omitted from the index of Southold. Readers will notice that the deed contains a covenant against any claims by his wife Hannah *or his mother*, implying that his mother was then living. Memory failed to relieve us. 154, **8.** 356, **208.** 154½, **165.** **166.**

These circumstances (with others) have induced a farther search, not yet satisfactory, but some results of which it may be proper to report, especially as they correct some printed errors and aid our historical view.

Richard Jackson, of Cambridge, Mass., died in Massachusetts, 22d June, 1672, eighty or ninety years old. He probably married first in England before 1618, and may have had sons by his first wife. One Richard is traced. On 12th May, 1662, the oldest married (second) *Elizabeth, widow of Richard Brown*, supposed the noted ruling elder of Watertown, Mass., who came to Massachusetts in 1630, supported Rev. Geo. Phillips as his minister, and was a Representative of Massachusetts from 1634 to 1639, and in other years and repeatedly in company with T. Mayhew, and died about 1659. That Richard Brown was called the son of Thomas Brown, of Suffolk County, in England, having several brothers and being a brother or relative of William, of Salem, Mass. He had lived in London, and became a noted non-conformist. On 22d May, 1639, he was fined £5 in Massachusetts for going to Connecticut, being sent by his church at Watertown to Connecticut (apparently) to settle church dissensions there. The next September £4 15s. 3d. of the fine was remitted and the freemen of Watertown fined £3 for sending him away. These arbitrary fines indicate partisanship and lead us to study what was going on. The deed from Farrett for our 150 acres and to Mayhew, his companion, for Martha's Vineyard, and many circumstances indicate topics for examination. Bond's History of Watertown may aid, p. 124, etc., and Th. Brooks, of Suffolk, and others later. It may somewhat help to notice the deposition of William Coolinge, of Newport, taken 2d April, probably 1662, and entered at Southold on 8th April, 1662, showing his acquaintance with Mr. Farrett, Richard Smith, etc., Elizabeth, one of the daughters of Jonathan Brown, born 1719 or 1720, married 1743 Captain William Coolidge, of Waltham, etc.; see the large Cooledge family of Watertown, Mass., derived from John, an early settler, connected with Bond and others; and at page 744 notice the English pedigree, tracing William, born 1592, G. 10, **75.** 245. 154½, **206.**

brother of John, who had a son William, and tracing another William, son of Thomas, etc. But they have given us no clear light.

In the index of 154½ it is stated that this William Coolidge released his right to Plumb Island, but we have not found the release.

The deposition recorded at Southold was probably obtained by John Conkling, Sr., to aid his claim to Lloyds Neck, by showing that Farrett did not give Hashamonach to Sinderland *instead* of Lloyds Neck, but *in addition* to it. Mr. Conkling was defeated in that, but was allowed land on West Neck, on east side of Cold Spring Harbor near Lloyds Neck.

Robert Jackson, one of the original settlers of Stamford, Conn., born as early as 1620, married Agnes, daughter of William Washbourne, who came to Long Island from Sandwich with Rev. Mr. Leverich. Mr. Jackson was at Stamford, Conn., in 1641-42; was on a committee sent to Long Island in 1643; crossed the sound to Hempstead Harbor, L. I., in the Spring of 1644, and aided a settlement at Hempstead village (perhaps as a carpenter); became one of the English proprietors of Hempstead, L. I., west of the truce line. He afterwards was present at a purchase from Indians in 1656, (he and another gave them two great kettles, perhaps wanted as helmets); was applicant for a patent at Jamaica; had 20 cattle, 13 cows, 2 calves, 37 acres of meadow in 1657; made 20 lengths of the general fence in 1658; was presented to the Governor for a magistrate in 1662 and appointed; had a house southeast from Hempstead village in 1664; was chosen constable (highest town office) in 1671; was Schepen under the Dutch in 1673; was one of the overseers of the town in 1676; agreed (at the head of the list) to contribute £2 yearly towards the support of Rev. Jeremiah Hobart, brother of the second pastor of Southold; made his will dated 25th May, 1683, which was recorded in the County Clerk's office of Queens County, Liber A, p. 11, in 1687—the oldest will so recorded, he dying in that year.

108, 350.
Q. 14. 159.
9.

His son John became the first Col. John Jackson of Queens County, and died in 1725. He held many public offices. He married Elizabeth, daughter of John Seaman, son-in-law of our Thomas Moore, of Southold, and had a large family, including the second Col. John. Robert Jackson's daughter Martha in 1667, married Nathaniel Coles, of Oyster Bay. His daughter Sarah became the wife of Nathaniel, the son of Thomas Moore, shipwright, of Southold, and received a bequest by Robert Jackson's will in 1683. He, Nathaniel, became an active ship master, was employed to carry furniture to Lloyds Neck in 1678, lived until 20th April, 1698, acquired land in Westchester County and left a will, in which he called Jeremiah Vail his brother-in-law. It was hastily supposed from this that he had married a sister of Jeremiah Vail; but this was afterwards found to be an error. Vail had married Anne, the widow of Nathaniel's brother, Benjamin Moore, and in that way was his brother-in-law. Sarah, daughter of Robert Jackson, survived Nathaniel Moore, and died his widow on 10th June, 1733. Their son, Nathaniel Moore, Jr., died unmarried in 1699. Their daughter Hannah married John Terry (No. 654 of index, son of Richard) and left many descendants. Their daughter Abigail married Isaac Overton—page 502 of index. Their daughter Elizabeth married Christopher Youngs (No. 743 of index), and their daughter Deborah married John Boisseau, the Huguenot. Their was another daughter, probably unmarried.

G.
154½, 278.
958, 175.
300.
154, 120.
106.

NOTE Z II.—Sample of Errors, No. 2.

Col. John Youngs, son of the pastor, should have a fuller display. His will has been mentioned, dated in 1696-7, and recorded at New York in . . . 1698, in Liber 5, p. 293. He survived his eldest son John, who married a daughter of William Wells, and left a son Daniel. The latter was treated by the Colonel's will as principal devisee, being his heir-at-law. But Col. John named in his will and in deeds his daughters, Deborah Longworth and Martha Gardiner. The latter had married David, a grandson of Lion Gardiner, and she survived him, becoming, with her son David, an executor of her husband's will, which was proved on 18th

June, 1733, and copied in G 87, p. 85; but Martha, by error, was not treated as a daughter of Col. John. She joined her brother-in-law Longworth, a shipwright, in a release to her brother Thomas. There were so many named Youngs that errors were hard to be avoided. Many errors occurred, and several of this character.

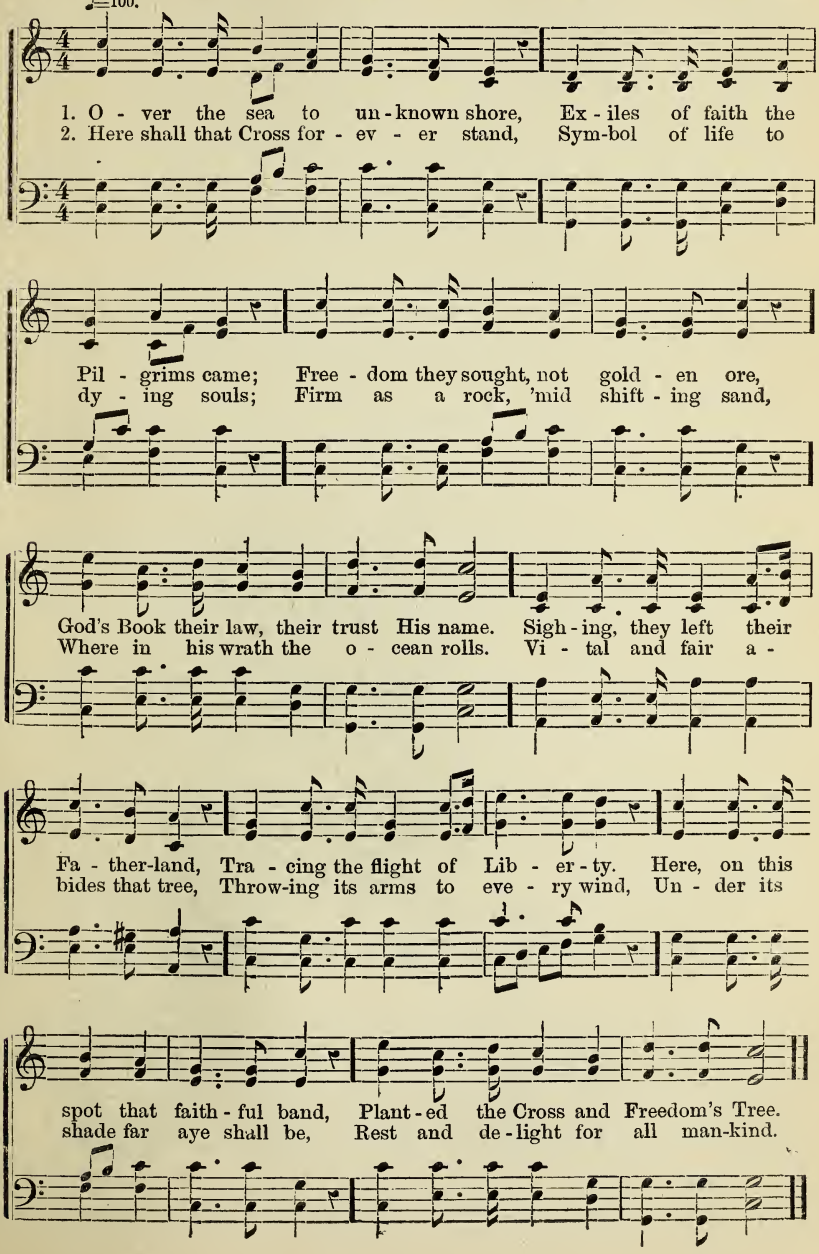
In writing the above, I have, in every case where I could, given the occupation and relationship of administrators and intestate, and where they were of different towns I have so stated.

At the conclusion of the address of Charles B. Moore, Esquire, the chairman said: By request, the old-time song of "Liberty," which was sung this afternoon in the Grove by representatives of four generations of descendants of David Horton, the chorister of the First Church of Southold during the first thirty years of the present century, will be repeated. The song was accordingly sung.

The chairman then said: "The Pilgrims' Planting," the words and music of which may be found on the last page of the printed programme, will now be sung by the choir, and the congregation is respectfully invited to join in singing it. The congregation rose and sang with the choir.

The Pilgrims' Planting.

Words by Rev. E. WHITAKER, D.D. Aug. 1867. Music by D. P. H. Aug. 1867.


♩=100.
1. O - ver the sea to un - known shore, Ex - iles of faith the
2. Here shall that Cross for - ev - er stand, Sym-bol of life to
Pil - grims came; Free - dom they sought, not gold - en ore,
dy - ing souls; Firm as a rock, 'mid shift - ing sand,
God's Book their law, their trust His name. Sigh - ing, they left their
Where in his wrath the o - cean rolls. Vi - tal and fair a -
Fa - ther-land, Tra - cing the flight of Lib - er - ty. Here, on this
bides that tree, Throw-ing its arms to eve - ry wind, Un - der its
spot that faith - ful band, Plant - ed the Cross and Freedom's Tree.
shade far aye shall be, Rest and de - light for all man-kind.

The chairman said: The Rev. Dr. Whitaker will now read letters of regret from the Honorable Benjamin Harrison, President of the United States, and from the Reverend Proby L. Cautley, Vicar of Southwold, Rural Dean of North Dunwich and ex-Diocesan Inspector of Schools of Suffolk County, England.

The Rev. Dr. Whitaker stated that letters of regret had been received not only from the President of the United States, and from the Reverend Vicar of Southwold, but also from the following gentlemen, namely:

General Benjamin F. Tracy, LL.D., Secretary of the Navy of the United States.

General Stewart L. Woodford, LL.D., formerly Lieutenant Governor of the State of New York.

The Honorable John Jay, LL.D., President of the American Historical Association.

Professor Franklin B. Dexter, M. A., Secretary of Yale University.

The Rev. Samuel E. Herrick, D.D., Boston.

The Hon. Thomas R. Trowbridge, Secretary of the New Haven Colony Historical Society.

Clarence W. Bowen, Ph.D., Treasurer of the American Historical Association.

Theodore S. Woolsey, LL.B., M.A., Professor of International Law, Yale University.

The Rev. Charles E. Hiscox, Greenport.

Joseph Newton Hallock, M.A., editor and proprietor of the "Christian at Work."

Thomas Young, LL.B., Judge of the County of Suffolk, New York.

The Rev. Dr. Whitaker then read the following letters:

EXECUTIVE MANSION, WASHINGTON,
July 14th, 1890.

The REV. EPHER WHITAKER, D.D., Chairman, etc., Southold, N. Y.

MY DEAR SIR: Your letter of the 3d inst., extending to me an invitation to attend the exercises connected with

the observance of the 250th anniversary of the Town of Southold, and of the First Church of that town, has been received. While fully appreciating the historic interest of the occasion, I regret to be compelled to decline the invitation. My public duties will almost certainly require my presence in Washington during the month of August; and if I should by any chance be able to get away, another invitation would have to be given a preference by reason of a conditional acceptance already given.

Very respectfully yours,

BENJAMIN HARRISON.

SOUTHWOLD VICARAGE, SUFFOLK,

July 22, 1890.

DEAR SIR: Many thanks for your letter of the 5th instant, and the kind invitation to be present at the celebration of the 250th anniversary of Southold Town.

I much regret that my many engagements for August will unfortunately prevent me from accepting it. Nothing would have given me greater pleasure than being present with you on the occasion, and it is a very great disappointment to me my having to refuse. The names of Tuthill, Youngs, Moore, King and Whitaker are still extant amongst us, and the Palmers, Rogers and Hurrs have from time immemorial been very common here. Enclosed are extracts from the Parish Register Book, which dates back to 1602, of the King, Harrison, Moore, Youngs and Whitaker families, which perhaps may interest you and those whom it may concern.

I am having the old Register Book copied, which I propose, when finished, presenting to the church or town of Southold.

Southwold was spelt in various ways, the most common being Suwald, Suwalda, Sudholda, Southwald, Southwood, Sowthwould. See Gardiner's Dunwich.

Asking you to convey my thanks to the commit-

tee for their kind invitation, and my regret at not being able to accept it,

Believe me to remain,

Yours very truly,

PROBY L. CAUTLEY,

Rural Dean of North Dunwich and ex-Diocesan Inspector of Schools.

To the REV. EPHER WHITAKER, D.D.

The Chairman, Hon. Henry A. Reeves, said: Here is a letter to Dr. Whitaker, Chairman of the Committee of Arrangements, written by the editor of the "Christian at Work," a native of our town, and personally known to a large number present. Perhaps by reason of a fortunate interest in the author of it, I have been requested to read it.

NEW YORK, August 20, 1890.

To the REV. EPHER WHITAKER, D.D., Chairman of Committee:

MY DEAR DR. WHITAKER: Your cordial invitation to be present and take part in the anniversary exercises at Southold on the 27th of August was duly received. I have purposely put off answering it till the last moment, hoping, Micawber like, that something would turn up whereby I could see my way to change or postpone my anticipated outing and so be with you. When I received your letter I had already definitely arranged for a lengthy trip South and West—through Texas, California and the Rocky Mountains. Now, one of the very first things I found out at College was that "One and the same body cannot occupy two distinct places at one and the same time." I here state this truism in the language given in Olmsted's Philosophy, but I presume I had learned it long before I ever saw any philosophy, and only lacked these concise terms in which to express it. I happen to be myself the "same body," and as Southold

and San Francisco are two quite "separate and distinct places," the former especially so just now, I can scarcely hope to compass them both at the same time. I shall, therefore, have to content myself while on my way to the Golden Gate with simply reading the account of your good time at Southold and wishing I were there.

As a son of old Southold township I rejoice in its prosperity and renown. It is one of the brightest and sunniest of places, and how the Mayflower could have consented to land on the "stern and rockbound coast" of New England, where the stormy waves were "dashing high," when such a glorious harbor as Southold was near at hand, is a mystery which I never have been able to fathom. If John Robinson and his faithful band had disembarked here and sunned themselves on the beautiful shore of the Peconic, instead of that barren Plymouth rock, who knows the softening influence it might have had on the Puritan character. Columbus, too, evidently did not more than half know what he was about, or he never would have landed where he did, on one of those out of the way and unheard of islands on that memorable 12th of October, 1492. Only think of his sailing away down South, and finally landing at Cat Island, when he could have come right up to our beautiful bay, past the lovely heights of Shelter Island, and landed so easily at Southold harbor. I always felt that he made a great mistake in his selection of localities, and that Southold presents advantages from which to discover a continent, compared to which Cat Island, San Salvador, and all the Bahamas sink into insignificance. However, he did not know this at the time, for Southold had not then held her 250th anniversary. She has also greatly improved since his day, and it is no more than the truth for me to add that no one has had more to do with her improvement or deserves greater praise for his efforts in this behalf than yourself. I remember when a boy the impression for good your sermons and

talks always left with me. By your long and faithful work for Christianity and your untiring and effective efforts to advance the cause of Christ and the condition of the community in which you have so long resided, you are justly entitled to the gratitude of every son of Southold.

I presume it is largely by your efforts that our old town has this glorious celebration of the anniversary of her quarter millennial—an event that can occur but once in one's lifetime, and that only after many generations. For the next 250 years this anniversary shall sound her praises and be remembered throughout the entire country. In this connection allow me to most heartily congratulate you and the township of Southold that you have the eloquent and beloved Dr. Storrs, America's first orator, to deliver the commemorative address. His presence alone is a benediction, and no other living man could fill his place. If the sun is verging toward the west for him and the evening clouds are beginning to gather in the sky, as he told us lately, still a more radiant glory pervades them and seems to shine about him as the years glide by.

Wishing both him and yourself, my dear Doctor, as long and as happy lives as they have been active and useful, and with the hope that you may have few clouds and pleasant weather all through—especially on the eventful 27th—I remain, very sincerely yours,

J. N. HALLOCK.

The chairman said: "The Ship of State," as printed on the programme, will now be sung by the choir and the congregation standing. It was sung as follows:

THE SHIP OF STATE.

Sail on, sail on, thou Ship of State!
Sail on, O Union, strong and great!
Humanity, with all its fears,
Is hanging breathless on thy fate!
We know what Master laid thy keel,

What workmen wrought thy ribs of steel.
Who made each mast, each sail, each rope,
What anvils rang, what hammers beat
In what a forge, in what a heat,
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave, and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee.

The Rev. Dr. Whitaker, Pastor of the First Church and Chairman of the Committee of Arrangements, closed the celebration with the apostolic benediction in these words of the Holy Scriptures:

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

The following verses were written for the celebration by the pastor of the church, but were not read during the day:

THE FOUNDERS.

Five semi-centuries of years!
How swift beyond the starry spheres
Their flight has winged its way,
Since, full of hope and faith sublime,
Our fathers, in the bright spring time,
First sailed Peconic Bay.

With Christian courage, love and zeal,
They landed here. For common weal
They formed a church and town.
Religion, freedom, law and right!
They wrought for these, with all their might,
Nor feared a tyrant's frown.

The desert owns their hardy toil,
Their cheerful hands turn up the soil
More fragrant than the rose.
The virgin fields with grain are bright,
And active life brings with the night
The balm of sweet repose.

The dwellings multiply apace,
While spring to autumn runs the race,
And homely comforts grow.
The children go to school by day;
They learn to walk the Christian way;
With health their faces glow.

The meeting house on Sabbath days
Is vocal with the prayer and praise
Of godly worshippers.
The faithful pastor in his place
Expounds the word of truth and grace,
And every bosom stirs.

No despot's hand, with cruel wrong,
Can bind in chains and fetters strong
These worshippers of God.
They own the land, they make the laws,
No man can suffer but for cause,
For justice holds the rod.

For us, they crossed the stormy sea!
For us, they planted liberty!
How rich its fruit to-day!
May all her children worthy be
To share the birthright of the free!
For this, O God, we pray.

O sons of freedom, men of might,
O women, full of faith and light,
We own our debt to you.
In love to men and love to God,
The path of right you nobly trod,
And gave to all their due.

Your course of life upon the earth
Gives your example priceless worth
To all who know your ways.
Oh, may your virtues us incite,
To do our best with all our might,
Until we end our days.

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